NATIONAL COUNCIL

OUTLOOK

SEPTEMBER 1957

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. . the sharpening of conscience
nd the dedication of effort . . ."

hurch and Economic Life
0th Anniversary, October 4

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
297 Fourth Avenue
New York 10, N. Y.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Representative of the nation's laboring millions is this workman in General Electric's large steam turbine-generator department plant in Schenectady, N. Y.

The quotation is from the Labor Sunday Message issued by the National Council's Department of the Church and Economic Life. The department's tenth anniversary will be observed on Church and Economic Life Day, October 4.

Vol. VII, No. 7 September 1957

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

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African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
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Russian Orthodox Church of America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Church and Economic Life—Ten Years in Retrospect

By F. Ernest Johnson

Honorable Charles P. Taft, left, chairman of the Council's Department of the Church and Economic Life, addressing the Pittsburgh Study Conference, held in April 1956. Seated at the right is the executive director of the department, Rev. Cameron P. Hall.

THE record of the National Council's Department of the Church and Economic Life during the ten years of its history reflects the profound social changes in our national life and not less significant changes in religious and ethical thinking. Indeed, one might say that the most conspicuous fact emerging from a scrutiny of its record is the reciprocal relationship between economic conditions and forces, on the one hand, and the functioning of the Christian social conscience, on the other.

I think of the coming of this department as a *new* beginning because it was not a *first* beginning. Rather it was a transition to a more realistic and more adequate confrontation by the churches represented in the National Council and in the several conciliar bodies which preceded it, of the ethical and spiritual problems posed by the social-economic order in which we live.

The department was not the product of "spontaneous generation." It inherited a tradition of social concern and prophetic mission from the Commission on the Church and Social Service—the first organized unit of the Federal Council of Churches—and in particular from its Division of Industrial Relations. The Federal Council's research department also had done extensive exploratory work in this field. The Federal Council was, in turn, an embodiment of the religious and moral concern expressed in the "Social Ideals of the Churches," commonly called the "Social Creed."

To be quite straightforward and unapologetic, let us say that the tradition inherited by the Department of the Church and Economic Life was that of the "social gospel"—a somewhat inaccurate term which nevertheless designated a wholly authentic and inescapable aspect of Christian ethics.

The "Social Creed" promulgated by the Federal Council is still an essentially valid expression of Christian goals for economic life. The trouble with it was that it remained too much in the area of proclamation, was too exclusively concerned with ultimate ideals at the expense of process and was too largely an expression of clerical thought unsupported by a solid sanction in the lay thinking of the churches. It was so much preoccupied with what were conceived to be ethical norms for society that too little regard was had for the inertia of institutions and the necessity for continuity of social structures and patterns of action.

The new department, custodian as it was of a historic prophetic testimony, had to bear the onus of a certain disillusionment with social reform and a very considerable reaction in church circles against what many theologians were calling a much too rosy view of the nature of man and of the possibility of building "a Christian society."

There was just enough obvious truth in this criticism to give unintended support to a mood of "tired liberalism" and even to a social reactionism which called for avoidance of controversial social issues, especially where economic questions were involved.

The problem faced by the department was to chart a course which would be consistent with the prophetic thrust of the Christian Gospel, and at the same time would take full account of the realities of individual and collective human life, and also would develop a genuine consensus—a democratic sanction—for any policy which the churches were asked to endorse. This was a task requiring patience, devotion, and Christian statesmanship—and a large capacity for absorbing disappointments.

To my mind, the Department of Church and Economic Life—in whose administration I have not been involved—has a notable record of achievement in meeting the requirements I have sketched. The very fact that in the aftermath of World War II a separate major program unit was set up to deal with problems of economic life is significant. It bears witness to a resolute intention on the part of official Protestantism, at a time when the social climate was changing in the direction of conservatism, to press for the application of Christian principles to the economic order.

The creation of the National Council of Churches marked the coming of "bigness" to the interchurch scene. Now, bigness is perhaps a neutral word in value terms, whether it refers to a religious body, a corporation, or a labor union. But it makes a lot of difference in the tempo of policy-making—if representativeness is taken seriously. And it has been a first principle with the department that no statement should be adopted and sent up to the General Board without thorough study and unhurried debate.

For the General Committee of the department, which includes about 120 persons, at least two-thirds of them lay members, is representative not only ecclesiastically but in terms of vocation

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Dr. F. Ernest Johnson, formerly executive director of the Council's Department of Research and Survey, is now study consultant of the Department of the Church and Economic Life.

and social orientation. Businessmen, labor and agricultural leaders, economists, educators and civic leaders sit side by side and extract controversial juice from subject matter which some of them had regarded as too elementary for argument. If the whole purpose were to "get out a statement" or to say something "with more teeth in it than what we said last year," this would indeed be a prodigal use of time. But that is not the essence of the matter at all. What is going on is a self-educating process on the part of a representative official body whose members have influential contacts in various parts of the country and in many types of association.

A striking example was the exhaustive process that finally produced the policy statement "Christian Principles and Assumptions for Economic Life," approved by the General Board of the National Council in September 1954.

This statement, probably the most important in the history of the department, is not sensational, not a battle cry, but it contains guide-posts to more wholesome and just human relationships, all planted so firmly that they can scarcely be objected to without challenging Christianity itself.

The department's method of inquiry and exploration is illustrated by the list of "requisites" for action by the church in the economic sphere with which the statement concludes: "Christian objectives, standards and attitudes; technical knowledge, seasoned judgment based upon actual participation in economic activities; and, awareness of the human effect of any policy upon all groups of people as those groups themselves see it. All these elements must enter into the creation of the mind of the Church when the members of Christ's body seek to relate its fundamental faith and ethic to the concrete and complex economic issues in the contemporary world."

This approach to controversial subjects by church bodies is sometimes called a search for "middle axioms." What is meant by that term in this context is, of course, propositions which have much more "bite" than mere generalities but which avoid the kind of specific proposals concerning which Christian men and women of equal intelligence and equally sensitive conscience will sincerely disagree.

There is, of course, some hazard in this business. Holy zeal sometimes outruns practical judgment concerning the requirements of a given situation. Ambiguities sometimes creep into the most carefully devised statements. A document designed to stimulate study and inquiry may be mistaken for an official "pronouncement."

An error may be made by somebody somewhere in the form in which a document is made public. Such occurrences give rise to organizational problems, but the issue raised seems quite simple: Is this process of study and analysis, with its inescapable element of trial and error, on balance, productive? If so, occasional mistakes and miscalculations must be taken in stride.

When a substantial proportion of the membership of a large committee can be assembled and kept in session for two days three times a year to consider documents on which much "home work" has already been done, there is impressive evidence that something of moment is going on.

The department made its initial public impact at the historic Pittsburgh Conference in 1947. Official representatives, mostly lay people of many denominations, there laid the groundwork for continuing study under church auspices of the problems of economic life. This meeting was followed in 1950 by a conference at Detroit. The process was carried into the all-important area of Christian vocation—the relevance of one's faith to the way he earns his living—in a unique conference at Buffalo in 1952.

If the experience of the Department of the Church and Economic Life proves anything, it is that unilateral, arbitrary judgments where group interests are involved are inevitably less sound, less fair, less Christian than judgments that are the result of direct encounter that makes possible balancing claim against claim, opinion against opinion. F. Ernest Johnson

The startling significance, in ethical terms, of our new economy of abundance was explored at a second Pittsburgh Conference in 1956. Extensive "consultations" between church leaders, social scientists and educators—all persons within the fellowship of the churches—have been devoted to agricultural policy, labor-management relations, and cooperatives and mutual business enterprises.

Another example of the department's functioning is the protracted study, now drawing to a close, of "The Ethics and Economics of Society." Ten books of a projected 13 have now been published dealing with the economic behavior of functional groups in our society in the light of ethical standards of motivation and performance.

The series, financed by a grant from the Rockefeller Foundation, is to be completed in the next few months. The study has been directed toward analysis of ethical problems and dilemmas, at the decision-making level, as seen by those who have to make the decisions and "stand the gaff." The responsibilities of businessmen, labor leaders, farm leaders, and mass communicators are among those examined. (The economic behavior of the churches has been scrutinized, too!) The department is now developing a carefully devised educational program that will utilize these studies and other studies that are to be initiated.

In this process, consultation, conference, interviews and informal conversation have been continually used as methods of inquiry and clarification of attitudes and opinions. The process has been characterized by preoccupation with inquiry rather than dogmatic pronouncements; concern for clarifying *dis*sensus as well as recording *con*sensus; and the focusing of attention on concrete and involved issues whose resolution requires adjustments and compromises. Such issues admit of no decision by rule of thumb—not even by the application of ready-to-hand "principles" imposed upon complex and often baffling human situations.

A major change in the social scene which has claimed attention in the department's policy-making is the tremendous growth of the labor movement with a corresponding alteration in labor's status vis-à-vis industrial management. A conspicuous feature of the department's inheritance from its forebears, earlier referred to, has been friendliness to organized labor and readiness to champion its rights.

In the 1920s and early 1930s the inequality between labor and management in bargaining power was so obvious and so disturbing to the conscience of the churches that decisions with respect to controversies and conflicts were, as a rule, relatively easy to make. Today, with the exception of certain geographic areas—and the exception is grievous indeed—the right to organize is freely recognized. Labor organizations in large industries have in fact become the repositories of great power.

This change in the industrial situation does not lessen the need for unwavering defense of labor's organization and bargaining rights. It does not invalidate the church's cordial attitude toward unionism as such—the department's continuance of the long-established custom of greeting organized workers with a Labor Sunday message is a symbol of a moral commitment which the department considers as binding now as it ever was.

Yet there is no disputing the fact that power status influences ethical attitudes and the temptation to use power as a means of sheer aggrandizement is no respecter of persons, groups, or classes. The churches do not weaken the status of labor when they base their position on considered judgments of particular acts and policies rather than on

(*Continued on page* 22)

The NCC General Assembly—

Most Representative Church Gathering in U.S.

WHEN the solemn processional music opening the General Assembly of the National Council of Churches pours forth from choir and symphony orchestra on the first day of December in St. Louis, Missouri, church leaders and church members from all over the nation and some from abroad will begin their participation in five days of revelation and inspiration.

The program has been planned to give several thousand delegates, consultants and visitors to the fourth General Assembly an overall view of the strength and witness of the Protestant and Orthodox churches in America associated in the ecumenical movement.

Before them will pass in review the breadth and scope of the 75 programs directed through the Council, some in partnership with local councils of churches and of church women or with other sponsoring groups, including overseas bodies.

Dramatic achievements of the past three years will be underscored and a searching look will be taken at the dynamic program planned for the next triennium.

Seven notable church and lay leaders will address the assembly on today's urgencies, ranging from Christian missions to racial acceptance and finally, to Christian responsibility in the face of nuclear knowledge. They will speak on facets of the assembly theme, *Oneness in Christ,* across the nations, across the races and across the denominations.

At six plenary sessions, the formal business of the assembly will unfold, including the election of a new president and officers of the National Council for the next triennium. These men and women will be installed at a special service on the closing day, climaxing a week-long series of worship services at the historic fourth General Assembly.

Important luncheons, one by United Church Women and another by United Church Men, will punctuate the sessions. Prior to the assembly, speakers representing the churches will also appear before service clubs, colleges, seminaries and over radio and television throughout the entire mid-west area to talk on the assembly aim.

A message to the churches will be formulated by the assembly. This will enunciate assembly views on current problems and present a picture of American church life in relation to today's ecumenical movement.

Concomitantly, the assemblies of each of the four Council divisions will be held. In three sessions each, one to be framed especially to interest visitors, they will examine their far-flung programs that aid many millions of persons at home and abroad.

Emphases through the various divisions will be upon evangelism, church extension, higher education, juvenile delinquency, family and personal problems, relation of government welfare agencies to private agencies, and the churches' work overseas.

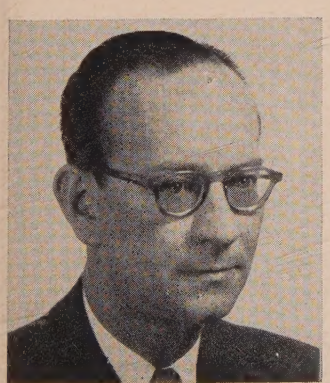
The Division of Foreign Missions will have many national and overseas personalities present to dramatize the scope of its activities, which range from mass literacy campaigns to aid in many interdenominational colleges abroad, such as Tokyo Women's Christian College in Japan. It includes among its services for denominational mission boards the annual Missionary Training Conference, seminars for furloughed missionaries and health services for missionaries leaving for or returning to their posts abroad.

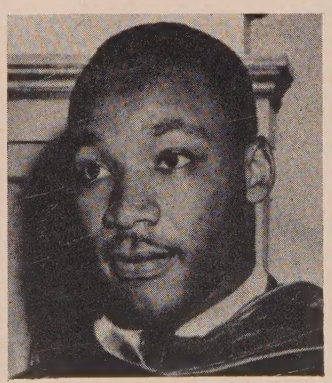
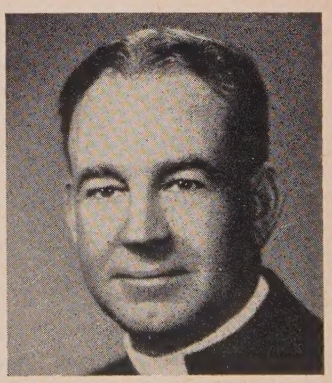
The dramatic educational and spiritual programs for many of the million and a half migrant crop workers and for Indians leaving the reservation, and programs to combat the erosion of cities will be presented through audio-visual means by the Division of Home Missions.

The Division of Christian Life and Work will feature an address commemorating the 50th anniversary of Rauschenbusch's first major book *Christianity and the Social Crisis,* relating it to what the churches are doing. This assembly will dramatize the theme, *Oneness in Christ,* and will focus on the concern of the local church in meeting social welfare needs and in dealing with racial and cultural relations, with religious liberty and with the relation of the church to economic life and to international affairs.

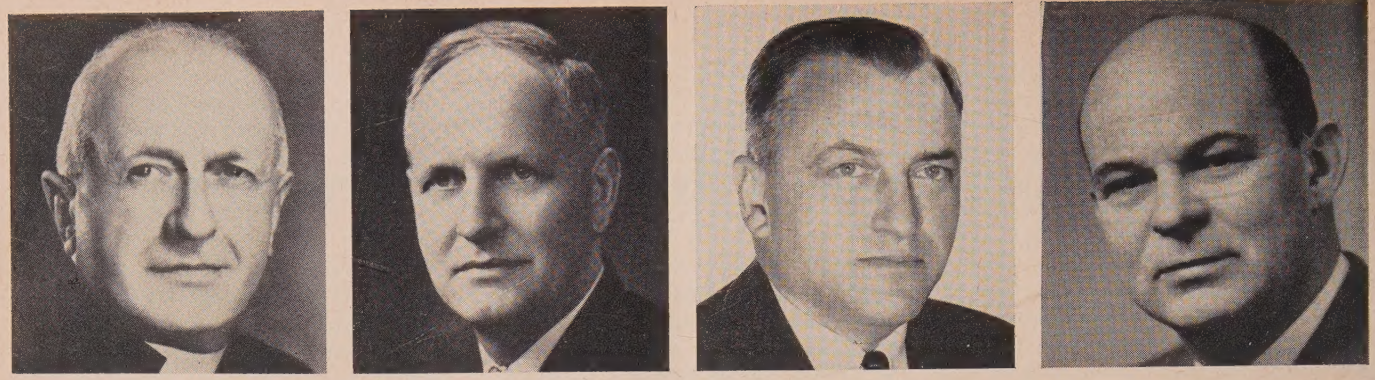
Through the Central Department of Evangelism scores of local communities have received help and guidance in planning and carrying out visitation evangelism and preaching missions, which have enrolled many new members in local churches. In reviewing this work, representatives of local churches will be able to place it in its broad perspective. This is true, too, in the case of the chaplaincy service on trans-Atlantic liners and of the ministry to visitors and permanent staff of the national parks, where young men and women from many denominations conduct worship services, Sunday schools and discussion groups.

For its series of assembly meetings,



SPEAKERS AT THE ASSEMBLY will include—left to right: Dean Liston Pope of Yale; Bishop Rajah B. Manikam of India; Dr. Martin Luther King of Montgomery, Ala., and Rt. Rev. Everett C. Jones, president of the Texas Council of Churches.



OTHER ASSEMBLY SPEAKERS—left to right: Rt. Rev. Henry Knox Sherrill, the Council's first president; Dr. Theodore F. Adams, Baptist, who will lead a worship service; Mr. Charles C. Parlin, Methodist layman, and Dr. Truman B. Douglass, Congregational.

the Division of Christian Education will emphasize the world task of Christian education. It will portray and examine such portions of its program as the projected Tokyo Assembly and Institute, the recent visit of youth leaders to Latin America, ecumenical youth service projects, and those of the World's Student Christian Federation. The Council reaches young people in high schools and colleges through several student groups and the National Council also cooperates in work camps for young people sponsored by the World Council.

The opening session of the assembly —a service of worship and thanksgiving —at which special music will be presented by the Bach Society of St. Louis and the St. Louis Symphony Orchestra, aided by many organists and choirs of St. Louis churches, will set the tone of the assembly. Retiring Council president, Dr. Eugene Carson Blake, will give the opening address.

From then until the closing luncheon Friday, December 6, when the newly elected president for the triennium 1957-1960 delivers a major address in the Gold Room of the Hotel Jefferson, officers and members of the Metropolitan Church Federation of Greater St. Louis, under the direction of a committee headed by Dr. Wesley Hager, will play hosts to the assembly, together with the state councils of Missouri and Illinois. The Metropolitan Federation is widely recognized as one of the most effective councils of churches in the nation.

An All-Assembly party and supper at the St. Louis Art Museum in Forest Park will be one of the highlights of the week, since the art museum is noted for its fine collections of paintings and sculpture. El Greco's painting of St. Paul will be of special interest.

On the first full day of the assembly, Monday, December 2, two speakers will deal with urgent problems facing mankind today. Charles C. Parlin, New York attorney, distinguished Methodist layman, member of the Central Committee of the World Council and one of the

(*Continued on page* 27)

FOURTH GENERAL ASSEMBLY of the NATIONAL COUNCIL OF CHURCHES

WHERE: St. Louis, Mo.

WHEN: December 1-6, 1957

HEADQUARTERS: Sheraton-Jefferson & Statler Hotels

MAIN SESSIONS: Kiel Auditorium

OTHER SESSIONS: Headquarters hotels

MEETINGS: Assembly plenary and worship sessions; annual divisional assemblies of Home Missions, Foreign Missions, Christian Education and Christian Life and Work.

WHO MAY ATTEND: Every interested Christian, whether connected with the work of the Council or not, will be welcome. Participant categories and fees as follows:

Voting Representatives and Alternates, as designated by constituent bodies—Fee: $10.

Consultants (all members of NCC committees, commissions and boards) and NCC staff—Fee: $10. Apply to Registrar.

Accredited Visitors—as designated by denominations, councils of churches and church women, ministerial associations and related agencies—Fee: $5. Apply to Registrar.

General Visitors*—all who are interested. Fee: $3. Apply to Registrar.

REGISTRATION: Mrs. Emelie Paky, Registrar; 297 Fourth Avenue, New York 10, N. Y.

*General Visitors, like all other participants, may attend all sessions and functions listed on the program except closed business meetings.

Church Diplomat

by

Geraldine Sartain

In 1949 Dr. Nolde's contribution to the formulation of the Universal Declaration of Human Rights wins for him the first citation of the Philadelphia Council of Churches for outstanding Christian service. Left to right: Dr. Nolde and Rev. W. T. Vandever.

AT 4 A.M. on a day thunderous with international clamor the idea of a speedy personal visit to Europe occurred to a churchman in New York. A few hours later the idea was approved by the executive head of the World Council of Churches in Geneva.

By noon, British, French and American colleagues in the World Council and the National Council of Churches were consulted; denominational and interdenominational leaders were addressed at a luncheon session; and a Reuter's flash on the Archbishop of Canterbury's intervention in the House of Lords on the Egyptian crisis was shown to UN Secretary General Dag Hammarskjöld.

By 3 P.M. Christian statesman, Dr. O. Frederick Nolde, was in the air. He was bound for critical consultations in Geneva, Paris and London with leaders of governments and with Geneva representatives of 170 million churchmen in 70 countries.

The day was Nov. 1, 1956. Great Britain and France were launching military action against Egypt. The world trembled in fear of THE WAR.

One week later Dr. Nolde was back in New York, having put the weight of Christian conviction behind settlement of the conflict by peaceful means and in accord with the aims of the United Nations.

He had marked up his 50th transocean hop within 10 years to make the voice of the ecumenical movement heard where it most counts—in the chancelleries of powerful nations.

His mileage on urgent international business is exceeded only by that of Secretary of State John Foster Dulles.

An admiring colleague says, "We don't have an airplane that will go without Fred Nolde."

Up and down the airways, hastening to trouble spots, his briefcase in hand, Dr. Nolde, scholar and polished man of the world, is known as "the CCIA man." With the emergence of the ecumenical movement the churches have developed in the Commission of the Churches on International Affairs a specialized agency for their witness in behalf of peace with justice and freedom. Whatever the commission seeks to do, it must be rooted in the faith and life of the churches.

Dr. Nolde believes its work can be effective only if it is representative. He has, therefore, sought to promote a meeting of minds among the church leaders, to establish mutual confidence and, on this basis, to present to political leaders positions on which there is substantial agreement among the churches.

As spokesman for the commission, which he directs, he has played a significant, if behind the scenes, role in virtually every world gathering and crisis from the formation of the United Nations through the recent Middle Eastern flare-up.

A decently modest man, withal a realist who has pressed to develop a church agency which can raise an effective voice in the councils of government, Christian diplomat Nolde always talks of what "the CCIA team," rather than he himself, is doing.

In the broad sense he is correct. The teamwork of this 11-year-old commission, whose parent bodies are the World Council and the International Missionary Council, is phenomenal. A close cooperation has been built up among the officers who, with Dr. Nolde, include: Sir Kenneth Grubb, commission chairman, the Reverend Alan Booth of London, Dr. Richard M. Fagley, the Reverend A. Dominique Micheli of New York and Dr. Elfan Rees, Geneva.

Fifty-four distinguished persons in 29 countries are commissioners, including such leaders as the Bishop of Chichester; the Rt. Hon. R. A. Butler, Lord Privy Seal of England; Professor André Philip of France; Dr. Charles Malik of Lebanon; and Bishop G. Bromley Oxnam of the United States. There is also a network of national commissions in 20 countries plus 350 correspondents in the 70 countries where contacts with church and mission leaders are maintained.

A quick checklist of dramatic accomplishments, however, shows Fred Nolde at the heart and center of the work in which the CCIA has been engaged in:

San Francisco	1945
Korea	1953
Cyprus	1955
Hungary	1956
Middle East	1956

He is credited, together with former Judge Joseph Proskauer, with sparking the idea of the Human Rights Commission. He made the presentation for it on behalf of 44 consultative bodies before the then Secretary of State Stettinius at San Francisco's UN-a-borning sessions.

Finally, he was a principal, if not *the* principal, negotiator of the religious freedom clause (Article 18) in the Universal Declaration on Human Rights, even being largely responsible for its final broadened phraseology.

Dr. Nolde says, "A high percentage

of what we wanted was adopted."

The three church consultants in San Francisco for the then Federal Council of Churches were the late Dr. Walter Van Kirk, Bishop James Baker and Dr. Nolde. They had held prior consultations with church leaders of many lands and had worked for months with many groups on changes in the Dumbarton Oaks findings to make the UN Charter more workable.

Fred Nolde has maintained continuous relationship with the United Nations ever since. At any second he is ready to give delegates full documentation on the churches' position on any matter in which Christian conviction is involved. His contacts include the Secretary General and his executive assistant, Andrew Cordier, as well as many officials in the 81 delegations of member governments.

Bishop Oxnam, one of the giants of American churchdom, says: "The genius of Mr. Nolde enables him to personify the thought of the Christian churches and to communicate it to representatives of the nations. He moves in his field of service with a single determination and that is to bring the principles of Jesus to the practice of international relations."

In the Korean cease-fire crisis, the CCIA director flew on 48 hours' notice to talk to Korean Christian leaders and thereafter to inform President Syngman Rhee that the overwhelming sentiment of the Christians of the world was for an honorable truce. President Rhee was at that moment holding out for crossing the Yalu River before discussing an armistice.

Dr. Nolde's mission to promote sympathetic understanding among Christians was widely heralded as creating an atmosphere in Korea conducive to peace.

It was also an example of the way in which he proceeds on a delicate mission. So sensitive was he to any suspicion he might be in Korea as a representative of the American government, that he made the trip completely on his own. He declined the use of Army planes and chose to traverse Korea on trains that were still being beset by guerrilla fighters.

When he appeared before the opening session of the 1953 *Herald-Tribune* Forum—with such international figures as Madame Pandit. Dag Hammarskjöld, Lady Rama Rau, and Assistant Secretary of State for UN Affairs, Robert D. Murphy—Dr. Nolde was presented as the leader of a mission which was "a superb example of how private organizations can exert constructive influence on political affairs."

To those few critics who ask what the church is doing in politics, Dr. Nolde and other CCIA'ers reply: "The ecumenical movement has always believed that the Lordship of Christ embraces all realms of life; the Church of Christ is called to serve as watchman, giving warning to the nations."

At the World Council Assembly in Evanston in 1954, left to right: The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, a president of the World Council; Honorable Dag Hammarskjöld, secretary general of the United Nations; and Dr. Nolde of the CCIA.

Cyprus pin-pointed this working philosophy.

At the start of trouble in February, 1955, Dr. Nolde and Sir Kenneth Grubb flew to Athens and Cyprus to confer with church and government officials. When Archbishop Makarios was sent into exile, more urgent meetings followed with leaders in London, Geneva and Athens. Nolde and Grubb pressed the CCIA affirmation, calling on Great Britain for the return of Makarios, acknowledgement of the Cypriot right to self-determination, and for an intermediate period of self-government.

In the Hungarian tragedy, the churches mobilized world opinion on a broad front. After consultations in Geneva, Nolde cabled Secretary of State John Foster Dulles, urging support for a free and neutral Hungary, but pointing out that a return to pre-Communist conditions was undesirable. When the Soviet Army crushed the revolt, the churches continued to focus world attention upon the tragic plight of those who had struggled for freedom.

Director Nolde has dropped into a procession of high-level consultations as the spokesman for the ecumenical movement. At the Big Four meeting in Berlin, at the "summit" conference in Geneva (where he addressed a memorandum to each head of a participating government) and at the international conference on atomic energy, he was a known and trusted friend of the men who make world policy.

He has settled into planes, all documentation in order and in mind, to relax and rest for consultations in such far-distant places as Oslo, Pakistan, Stockholm, Burma, Paris, Thailand, Bonn, Indonesia, Frankfurt, The Philippines, Japan, Australia and New Zealand.

A close colleague says, "Fred works to *make* a certain thing happen."

A fellow faculty member at Lutheran Theological Seminary, Philadelphia, notes that Fred Nolde "plays to win," whether it's tennis, squash, bridge or diplomacy. He's most dangerous when he's playing at match point. Just as he drives with skill and precision from the base line or volleys close to the net to win a decisive point by perfect placement, so does he conduct his deft forays into international affairs.

Possessor of shelves of trophies, Fred Nolde has matched strokes with some of the "greats" of tennis.

At the Cleveland Constituting Convention of the National Council of Churches, his ability to get to the heart of an issue in jig time and convey it to an audience eloquently saw him and the convention through a bad moment. He was suddenly asked to pinch-hit on the program for the British Ambassador to the United States. Convention-eers remember his address on the larger purposes of the church as the high point of a momentous meeting.

Many of Fred Nolde's peers consider him a quite new kind of Christian diplomat, one who is able to make analyses of present problems and arrive at conclusions that will stand historical evaluation a decade hence.

His colleagues confound a writer

(*Continued on page* 20)

Today's Missionary—Humanitarian and Diplomat

By Elsa Kruuse

THIS year's crop of missionaries at Allegheny College will help destroy the old picture of the maladjusted fanatic who seeks escape from himself in a foreign country," wrote the Meadville (Pa.) *Tribune* a few weeks ago. The paper's reporter was genuinely impressed. He had just spent an afternoon at the college where 138 young men and women were attending the six-week Missionary Training Conference sponsored annually by the National Council of Churches.

"Today's missionary is both a humanitarian and a diplomat," the reporter continued enthusiastically. "He is a humanitarian because he ministers to the physical and spiritual needs of those around him: a diplomat because he respects and tolerates the customs and views of other people and does not thrust his ideas arbitrarily on them."

These are things which denominational boards of foreign missions have known for many years, of course. But as a great many people still regard the missionary as the "church mouse" of the total Christian ministry it should be emphasized once again that missionaries are people—more interesting than some, because they have so many kinds of experiences and skills, and happier than a lot of others because they put everything they've got into what they want to do most. But they are everyday people, just the same, with no aura of saintly virtue or illusions as to their superior qualifications for preaching the Gospel.

Take Stuart and Pat Billing who will soon be going with their children to live in central Brazil. Sitting under a tree on the Allegheny campus in her blue denim play suit and with her platinum blonde hair pulled back in a saucy pony tail, Pat could have been a college senior instead of the mother of three girls—all under five.

She comes of a well-to-do, non-religious family, who little dreamed that their daughter would one day be a missionary. After she and Stuart were graduated from the University of California, he did public health work and also managed his own contracting business. "But we weren't satisfied," Pat admitted. "We were looking for something with some meaning to it." Sitting there on the grass talking, there was abundant evidence that they had found it.

Stuart went to seminary and Pat studied music there, between babies. Then, after he was ordained, they sold the contracting business, their house, car—everything—and came to Meadville. Following further training and Portuguese lessons, they will set out for a part of Brazil where jeep, mule and plane are the only means of transportation. Knowing this, Stuart is now ready to solo a small plane because Mary Louise Bowden, an ex-WASP who flew bombers from factory to base during the war, also was at Meadville.

Bill Hedrick, aeronautics engineer, his wife Gunda and their three-year-old daughter Tace are planning to go to Pakistan.

In free conference time, she took Stuart and three other young missionaries to the local airport and taught them to fly Piper Cubs. Further instruction was available on the spot from Dr. George Harris, medical missionary and a former fighter pilot. Now the Billings hope to chip in with some of their colleagues to buy their own plane when they reach their mission station in the wild Amazon valley.

A tanned, trim, handsome woman, Mary Louise Bowden is a medical technician who speaks of isotopes as casually as other women do of ice cubes. At one time a bush pilot in Alaska, she flew regularly to isolated areas where she X-rayed the scattered population for TB, reporting back to the Alaska Public Health Department.

When she was working in a research laboratory in San Diego, Mary Louise heard a medical missionary speak at her church. "When he described the handicaps medical missions are working under from lack of trained technicians," she recalled, "I knew I had to go out and help."

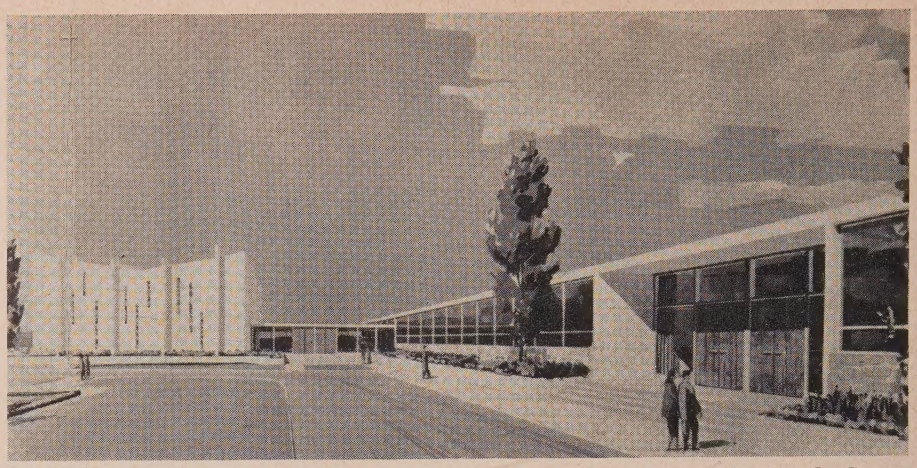
Her family and friends tried to reason with her. "They gave me parties every night. They'd be the last good times I'd ever have, they said. And I was afraid they were right. I honestly thought I'd be with a lot of old fogies here, but I packed my pedal-pushers just the same. And I'm glad I did. I would have been about the only girl here without them."

"You wouldn't guess they were missionaries," was a comment often heard in the town of Meadville from people who, after four Missionary Training Conferences in their home town, should know better. Nevertheless, in one way it was true.

(*Continued on next page*)

Dr. William A. Smalley, translation department, American Bible Society, demonstrates a phonemic problem for conference staff members. First row: Esther Cummings, director of language program, Southern Presbyterian missions; Margaret Hoffman, Nyack (N.Y.) Missionary College; Herbert Purnell, Kennedy School of Missions; and Henry Moeller, Central Baptist Theological Seminary. Second row: Mrs. Elsie Burney, linguistics specialist; Eleanor Newton, Kennedy School; Mrs. Jane Smalley, Rev. Albert Strong, Ethiopian specialist; Ellen Ross, American Bible Society; Rev. G. Linwood Barney, St. Paul Bible College; and Rev. Donald N. Larson, Trinity Seminary, Chicago.

Pennsylvania Council Plans Modern Center



Architect's sketch of Pennsylvania church council's proposed United Church Center

PLANS for a United Church Center on a 7-acre site east of Harrisburg have been announced by the Pennsylvania Council of Churches. They envisage a a "core" of offices and conference rooms and the addition later of an auditorium, amphitheater and chapel. The center will provide quarters for the state council of churches offices and for the Pennsylvania State Sabbath School Association.

The project is designed to meet the growing needs of the 50 church bodies representing 19 communions in the state. The initial cost, including purchase of land, architectural plans, erection of the "core" buildings and a nominal maintenance fund are estimated at $570,000.

It was pointed out that the work of the council has more than tripled in recent years and by 1960 is expected to be 500 per cent greater than in 1948. To provide the services requested by the denominations, professional staff has increased eightfold since 1948, H. E. Ransford Jr., president of the council project reported.

"This new center," said Mr. Ransford, "will offer facilities not now available, including a mail and service room, food service and adequate parking space. Even more important, of course, it will be an enduring symbol of cooperative Christianity."

Today's Missionary (*Continued from page* 9)

You could run into a good-looking 23-year-old like Douglas Brian on any campus. The thing that makes him different is that he has a two-year assignment to teach English in a mission school in Teheran, after which he will return to Princeton Theological Seminary to complete his studies for the ministry.

As for the Rev. G. Leon Wilder from Texas, few would guess that at 27 he has already been minister of a church for three years. A brawny, deepsea skin-diver and plane pilot (count them!) he is bound for Thailand. There were the Hedricks — Bill and Gunda and their 3-year-old daughter, Tace. Bill, an aeronautics engineer, and his wife had their own home in California, an MG car and loved to collect antiques. Their families thought they had lost their minds when they sold everything but the car and announced they were going to be missionaries in Pakistan.

And there was sparkling Jerry Lou Dreisbach. Meadville might honestly have put her down as a ballet dancer or young TV star or even an American Indian princess. And they would have been wrong on each count. With a magna cum laude diploma from the University of Indiana, a Master of Fine Arts from Tulane and a Phi Beta Kappa key dangling from her charm bracelet, Mary Lou is a dedicated missionary about to teach at Beirut College for Women in Lebanon. And she declined a Fulbright fellowship to do it.

The reasons they gave for making their decision were as different as the individual. Yet "the need to do something worth while" or "to find a meaning in life" or "to practice what others preach" were basic statements they all could make.

To help them do the difficult jobs they have set for themselves, the Committee on Missionary Personnel of the Division of Foreign Missions each year gets together a staff of experts in Bible study, psychology, linguistics and area studies who conduct rugged courses in which examinations must be passed.

In addition, prominent educators, churchmen, medical missionaries and Christian nationals from various world areas are invited to lecture and hold discussions with the "students," all of whom have already been appointed by the denominational foreign boards which help sponsor the conferences.

Typical of the instruction the 20th-century missionary receives is a *Summary of Basic Principles for the Approach to Another Culture:*

"Don't be afraid to admit your ignorance and ask questions," students are advised in a three-page document. "Do your best to conform to local customs, begin at once to use the language in your area and always laugh at your own mistakes." And, as if to underline the last point, a separate admonition says: "Laugh at yourself once in a while anyway. Your best equipment is a full quota of love, sensitivity, awareness and humility."

Under the direction of the Rev. and Mrs. E. Bruce Copland, this year's conference was outstanding because so many prominent churchmen are now in this country to attend meetings of the World Council of Churches. Students heard the Rev. Cecil Northcott, formerly home secretary of the London Missionary Society; Bishop A. W. Howells of Nigeria; Bishop David Chellappa, Church of South India; and Dr. Andrew Thakur Das, secretary of the West Pakistan Christian Council. Young Ndabaningi Sithole, studying for the ministry at Andover Newton Theological School before returning to Rhodesia, also told them about his country.

A unique experience was the series of ten talks on "The Missionary Task" by Bishop J. E. Lesslie Newbigin and the chance students had to chat with him informally in a pleasant corner of Brooks Hall during the four days he was a guest of the conference. A member of the World Council's Central Committee, Dr. Newbigin is a bishop of the Church of South India and author of *South India Diary* and other books.

"Help save us from the cultural imperialism which affects so many missionaries unconsciously," he urged an intent audience. "Ideas you have formed in your home churches of what is good and what is bad for the Indian, African or other national church may have to be drastically changed." And he emphasized again: "I hope we have given up the idea that when we preach the Gospel we are handing down something to those below us. You are servants for Jesus' sake and there is no room in the Christian mission for superiority."

(*Continued on page* 12)

The United Church of Christ—

A Milestone in Protestantism

WE DO now, as the regularly constituted representatives of the Evangelical and Reformed Church and of the General Council of the Congregational Christian Churches, declare ourselves to be one body and our union consummated in this act, establishing the United Church of Christ in the name of the Father and of the Son and of the Holy Spirit. Amen."

In these words on June 25, 1957, a mighty chorus of almost 700 voices of the delegates to the Uniting General Synod filled Cleveland's great Music Hall and the United Church of Christ came into being.

The merger, which marks the first time in American church history that two Protestant churches having different forms of government have united, was 17 years in the making. The union survived many vicissitudes, including litigation and various setbacks organized by small opposition groups. That it survived was hailed by churchmen throughout the nation and abroad as of unusual and significant import to American church history."

In his message of greeting to the new church on behalf of the National Council of Churches, Dr. Eugene Carson Blake called the union "highly important for the future of Protestantism in the United States." As both communions are members of the National Council, the president commented that "all of the other member churches in the National Council welcome this kind of reduction of our denominational membership."

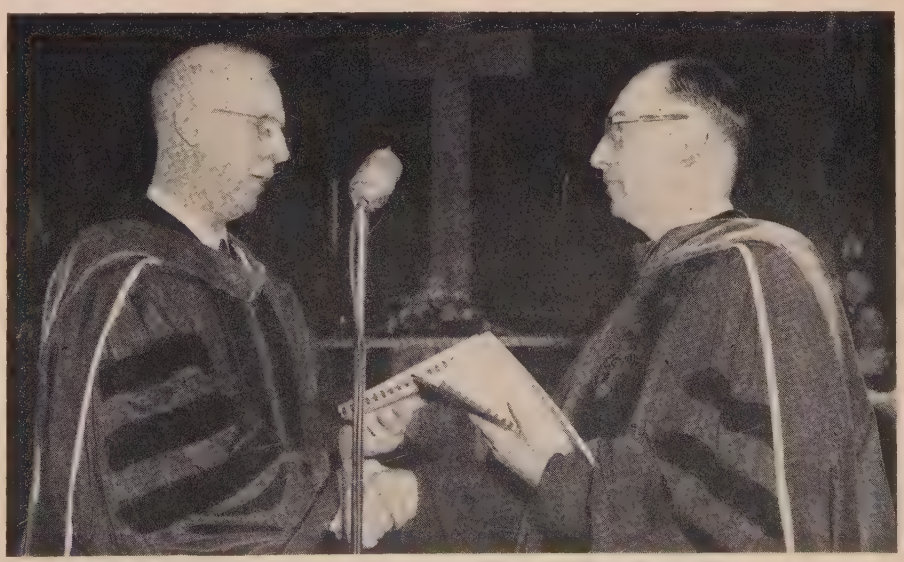
Other greetings came from President Dwight D. Eisenhower, who called the merger "a splendid contribution to the faith and work of the nation," and from Dr. Samuel McCrea Cavert. Dr. Cavert is executive secretary of the U.S. Conference for the World Council of Churches and was the first general secretary of the National Council when it was organized in 1950. "Any union of churches is noteworthy," Dr. Cavert declared, "but this (one) should prove a great stimulus to the entire movement for the wider unity of the future."

The union, with good reason, has been called unique in the history of American Protestantism. Although both communions were born during the Reformation, one has its roots in 17th-century England while the other stems from 16th-century Germany.

Ever since the intrepid Puritans fled to the New World to worship as they pleased, Congregationalists have maintained and championed the independence and autonomy of the local church. With their union in 1931 with the Christian Church, they continued to be a fellowship of churches rather than a Church.

The Evangelical and Reformed Church has been "presbyterian" in polity since its earliest days in this country when groups of German farmers came in the early 1700's to settle the rich farm land of eastern and southern Pennsylvania. It is also the product of a merger—the union of some Reformed and Evangelical churches which based their theological foundations on the Heidelberg Catechism and the Augsburg Confession.

As a result, from the outset, the form



Dr. Fred Hoskins (left), Congregational Christian, and Dr. James E. Wagner, Evangelical and Reformed, join hands to symbolize the union of their two communions in the new United Church of Christ, of which they have been elected co-presidents. The new body—with 2,165,000 members—will be the ninth largest in the United States.

the new church government was to take was a basic question in the many discussions between leaders of the two denominations as well as in the membership of their churches across the nation.

The *Basis of Union and The Interpretations* which was drawn up to spell out future polity in the United Church of Christ has been approved at each meeting of General Councils and General Synods since 1948. However, litigation brought by the Cadman Church—a Congregational church in Brooklyn, N.Y.—delayed further action until 1953, when the New York State Court of Appeals reaffirmed its decision upholding the merger.

Outlining the main points of the *Basis of Union,* Dr. Fred Hoskins, minister and secretary of the General Council of the Congregational Christian Churches and now co-president of the United Church, explained that it provides that every Congregational church has a right to determine for itself whether it will become a part of the new church body. Figures show, said Dr. Hoskins, that already in June 1948, 78.3 per cent of Congregational Christian churches had indicated their desire to join the United Church.

Dr. Hoskins was called from his five-year ministry at First Congregational Church in Oak Park, Ill., to head the General Council in 1956. A graduate of Illinois College and Yale University Divinity School, he has also served with distinction Congregational Christian churches in Bridgeport, Conn., and Des Moines, Iowa. Two of his sons are now studying for the ministry.

The document also provides that not only will men and women "enjoy the same rights and privileges" in the new church but that "at least one-third of the members of national administrative bodies (shall) be women." This is believed to be the first time that any church has gone on record with such a requirement.

The next step is the writing of a constitution for the new church, which will occupy a commission of 30 people, elected at Cleveland, for the next two years. It must then be accepted by two-thirds of the member churches voting.

"We must fashion a constitution which will be absolutely faithful to the principles of the *Basis of Union,*" Dr. James E. Wagner emphasized in a recent statement. As president of the Evangelical and Reformed Church, Dr. Wagner is also co-president of the United Church. And he underlined: "In doing so, we shall demonstrate that freedom is never jeopardized when order and community are agreed upon in love."

Since 1953, Dr. Wagner has served as president of the E & R General Council after 15 years of prior service as a member of that council. He is a graduate of Findlay College and Lancaster Seminary, where he later was acting professor of practical theology.

Few changes will be noted by any of the churches concerned during the next two years. In the meantime, however, individual mergers of denominational boards such as councils for social action, home and foreign missions have already been achieved or the boards are in process of pooling resources of experience and personnel. After the constitution is accepted, each church will remain free to own and manage its own property, call and dismiss its ministers and carry on its affairs as before.

The new union brings together the 1,380,000 Congregationalists in almost 5,500 churches and the 785,000 members of 2,736 Evangelical and Reformed churches. With a total of 2,165,000, the United Church of Christ will be the ninth largest denomination in the United States. Also significant for the future was the presence in Cleveland of a five-man delegation from the Disciples of Christ who in two conventions have voted "to explore (with the United Church) the possibilities of our sharing in this growing body of unity."

Although the worldly details of the merger are important, those who were in Cleveland's Music Hall on that historic June evening were keenly aware, as Dr. Wagner and Dr. Hoskins gripped each other's hands in fellowship, that they were witnessing more than the formal union of two great churches.

Wrote Dr. Harold E. Fey of the *Christian Century:* "A movement of the spirit which spoke of Pentecost, of the Reformation, of the Great Awakening, made itself felt with power and joy in Cleveland."

Confession of Faith—United Church of Christ*

In token of the faith which unites us, we unite in the following confession, as embodying these things most surely believed and taught among us:

We believe in God the Father Almighty, Creator and Sustainer of heaven and earth, and in Jesus Christ, his Son our Lord and Savior, who for us and our salvation lived and died and rose again and lives forevermore, and in the Holy Spirit, who takes of the things of Christ and shows them to us, renewing, comforting and inspiring the souls of men.

We acknowledge one holy catholic church, the innumerable company of those who, in every age and nation, are united by the Holy Spirit to God in Christ, are one body in Christ and have communion with him and one another.

We acknowledge as part of this universal fellowship all throughout the world who profess this faith in Jesus Christ and follow him as Lord and Savior.

We hold the church to be established for calling men to repentance and faith, for the public worship of God, for the confession of his name by word and deed, for the administration of the sacraments, for witnessing to the saving grace of God in Christ, for the upbuilding of the saints and for the universal propagation of the gospel; and in the power of the love of God in Christ we labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood.

Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the consummation of the kingdom of God; and we look with faith for the triumph of righteousness and for the life everlasting.

*Basis of Union with The Interpretations.

Today's Missionary

(*Continued from page* 10)

With notebooks crammed, heads swimming with wise counsel, voices hoarse from testing new language sounds and ears ringing from listening to tape recordings of the Vai, Pushtu or Kpelle tongues, the young missionary at Meadville this summer relaxed with ping-pong and tennis, a swim in the college pool or a ball game — if he wasn't taking flying lessons.

But the real reason he was there wasn't forgotten for a minute. "Every other calling requires specialized training," pretty Bette Meyer commented, "and the missionary needs it perhaps most of all in this revolutionary world." She and her husband, the Rev. Robert Meyer, who are assigned to Japan, suddenly found that one day they were both talking of "when we become missionaries" and not "if."

"The decision was not ours, I know," Bob said. "God just took it out of our hands." And, in one way or another, that is probably what happened to everyone studying and worshiping together at Meadville this summer.

The U. S. A.—Statistically A Religious Nation

By Fletcher Coates

THE statistician's eye view of the state of religion in the U.S.A. continues to present a rosy picture. The 1958 Yearbook of American Churches, off the press this month, will show continuing increases in church membership that outstrip population growth by nearly two to one.

Though slightly off from the previous year, 1956 Sunday School enrollment gains maintained a pace that kept problems of finding space and teachers to the fore in thousands of local communities.

The number of local congregations rose, as did pastors with charges, contributions and new church building.

It is clear that on the basis of statistics alone, organized religion in the main has never known more flourishing or challenging times. Here is the story told by the new tables in the National Council's annual compilation:

The new record-breaking church member total for all faiths is 103,224,954—up slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

The figure a century ago was only 20 out of every 100. In the last generation span of 30 years church membership has doubled, while population has risen 40 per cent.

The new compilation shows that the Council's own constituency of 30 church bodies embraces a membership of close to 37,400,000 — up nearly 700,000 for the year. The number includes a majority of the nation's Protestants.

Other significant gains in the nation's religious life include new highs in:

Sunday School enrollments — up 2.5 per cent for a new round figure total of 40,000,000.

Local congregations — an increase of 3,198 for a total of 308,647.

Pastors with charges — at a new high of 235,100, a notable gain of 13,000 over the previous year.

Per capita contributions — $54.00, an increase of eight per cent.

New church construction — at a new peak of $775,000,000, topping the previous year's high by $40,000,000.

A breakdown of membership figures by major faiths shows there are now 60,148,980 Protestants in the U.S.A., increased by 1,700,000 over 1955 — 34,563,851 Roman Catholics up 1,167,204 — 5,500,000 Jews, the same as the previous year — and 2,598,055 Eastern Orthodox communicants, up 212,000.

The basis of statistics varies. The Roman Catholic Church considers all persons who are baptized, including infants, to be members. Most Protestant church bodies count only those young people and adults who have attained full membership, with all but a small minority of these being over 13 years of age. The two major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons.

The Yearbook points out that the major religious bodies have developed in just about the same relationship to each other during the last 50 years.

Thirty years ago 27 per cent of Americans were Protestant — today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago — today they represent 20.7 per cent.

The membership count was based on a compilation of 258 church bodies. The one notable body not reporting was the Church of Christ Scientist. A regula-

Membership of the Council's Constituent Communions

Constituent Body	Year	Number of Churches	Inclusive Membership	Pastors With Charges
African Methodist Episcopal Church	1951	5,878	1,166,301	5,878
African Methodist Episcopal Zion Church	1956	3,083	761,000	2,600
American Baptist Convention	1956	6,372	1,528,210	5,100
American Evangelical Lutheran Church	1956	86	22,220	68
Augustana Evangelical Lutheran Church	1956	1,177	549,604	878
Church of the Brethren	1956	1,052	197,290	869
Christian Methodist Episcopal Church	1951	2,469	392,167	1,820
Congregational Christian Churches	1956	5,549	1,379,394	3,409
Disciples of Christ, International Conv.	1956	7,982	1,922,484	4,265
Evangelical and Reformed Church	1956	2,736	784,270	1,885
Evangelical United Brethren Church	1956	4,354	742,537	2,574
Evangelical Unity of the Czech-Moravian Brethren in North America	1954	32	5,276	8
Greek Archdiocese of North and South America	1956	378	1,150,000	400
Methodist Church (The)	1956	39,845	9,422,893	23,961
Moravian Church in America (Unitas Fratum)	1956	159	56,449	131
National Baptist Convention of America	1956	11,398	2,668,799	7,598*
National Baptist Convention, U.S.A., Inc.	1954	25,603	4,557,416	18,964
Presbyterian Church in the U.S.	1956	3,875	829,570	2,435
Presbyterian Church in the U.S.A.	1956	8,329	2,717,320	6,500
Protestant Episcopal Church	1956	6,708	2,852,965	4,963
Reformed Church in America	1956	845	208,999	703
**Religious Society of Friends (Philadelphia and Vicinity)	1954	51	6,859	.....
Romanian Orthodox Episcopate of America	1956	51	50,000	35
Seventh Day Baptist General Conference	1956	61	6,052	43
Syrian Antiochian Orthodox Church	1956	80	110,000	110
The Five Years Meeting of Friends	1956	486	73,095	340
Russian Orthodox Greek Catholic Church of America (The)	1956	359	760,000	361
Ukrainian Orthodox Church of America	1954	34	44,200	34
United Lutheran Church in America	1956	4,050	2,174,500	3,050
United Presbyterian Church of N.A.	1956	833	251,344	660
TOTAL		143,915	37,391,214	99,642

*This does not represent a decrease from last year, inasmuch as the figure used in the *Yearbook for 1957* represented the total number of ordained persons.

**Merged in 1955 with another Friends body.

tion of this church forbids "the numbering of people and reporting such statistics for publication."

While the total of 258 separate church bodies in the report seems high, the large majority of them have a small membership. Eighty-two of these groups account for 98 per cent of church membership — or 101,500,000.

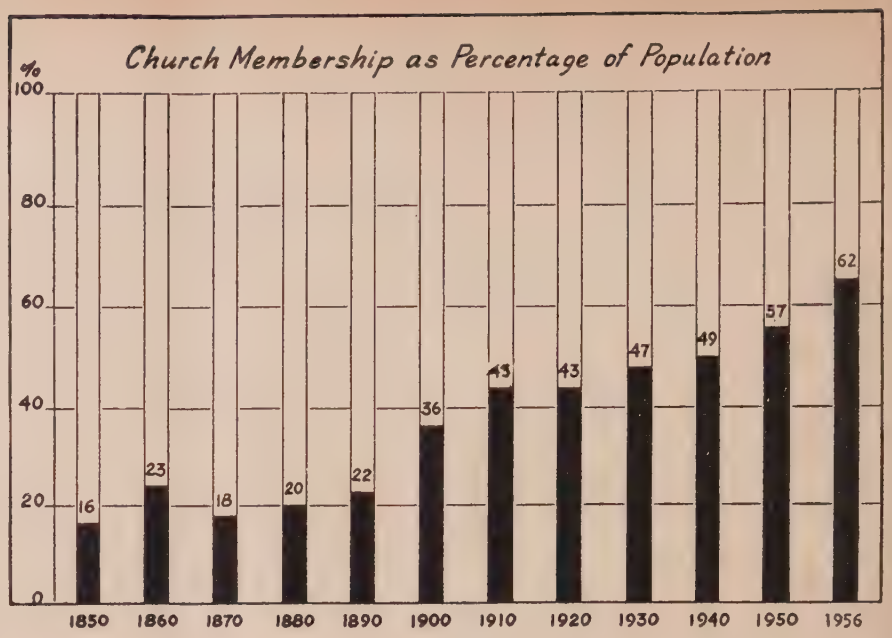
The largest Protestant church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is the Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches. Ranking third in membership is the National Baptist Convention, U.S.A., Inc., with 4,550,000 members and over 25,000 local congregations.

Six other Protestant churches have over 2,000,000 members, including the new United Church of Christ, which was formed this year by the merger of the Congregational Christian churches and the Evangelical and Reformed Church. According to the latest statistics this church will rank as the ninth largest Protestant body, with 2,163,664 members.

In major Protestant "family" groupings, Baptists lead with nearly 20,000,000 members of 27 different church bodies. Next are the Methodists with close to 12,000,000 in 21 bodies; Lutherans with 7,000,000 in 19 bodies; and Presbyterians with slightly under 4,000,000 in 10 bodies.

The Sunday School "boom" apparently continues at its fast post-war pace.

Enrollments and the number of schools have never been higher. Nearly 37,000,000 Americans, mostly youngsters, are enrolled in classes being taught or led by some 3,000,000 teachers and other religious education workers. Ninety-three per cent of the 39,904,276 total enrollees are Protestant.



From Yearbook of American Churches.

Schools to accommodate the swelling ranks of Sunday school students now number 270,606—up about 6,000 over the previous year.

Despite the record-breaking millions being spent on church construction, many church school plants are still crowded as more and more enrollees pour in. Church statisticians predict that with continuing prosperity church construction will continue to boom, with next year's total topping the $800,000,000 mark.

Indicative of the churches' problem in keeping pace with rising memberships is the fact that local congregations are growing larger on the whole. The average congregation — rural as well as urban — numbered 235 a generation ago. Today's figure is 334 — nearly 50 per cent higher.

The 26th Yearbook of American Churches, published through the Council's Bureau of Research and Survey, continues to be the nation's most authoritative source of reliable information on the flux and changes in the state of the churches of all faiths. However, the bureau is entirely dependent upon the religious bodies themselves for the data from local and regional sources. Figures apply only to the continental United States.

Ten-Millionth Beneficiary of Social Security Program

At the ceremonies attending the presentation of the first monthly check to the ten-millionth beneficiary of the Old Age and Survivors Insurance Program, the National Council was represented by Dr. William J. Villaume (right), executive director of its Department of Social Welfare, who pronounced the benediction.

Left to right: Honorable Marion B. Folsom, Secretary of Health, Education and Welfare; Mrs. Jane Gavin, ten-millionth beneficiary of the Old-Age and Survivors Insurance Program; Patricia and Joseph Gavin and Dr. Villaume.

The first social security monthly benefits were paid in January 1940. Now approximately 95 per cent of the people in the United States are directly affected by provisions of the Social Security Act in the form of retirement benefits, survivors' benefits, cash disability payments to those 50 years of age and over, and payments to dependent disabled children over 18 years old.

Five Years of the Revised Standard Version

By LUTHER A. WEIGLE

THE Bible is always a best seller, we are accustomed to being told. Those who say this usually mean by Bible the King James Version. But it is now true of the Revised Standard Version.

The Revised Standard Version of the Bible was published, with the authorization of the National Council of the Churches of Christ in the U. S. A., on September 30, 1952. In the five years since that date well over five million copies have been sold. The *New York Times* Book Review, October 7, 1956, in its article on "Sixty Years of Best Sellers," reported that *The Holy Bible: Revised Standard Version* was at the head of the list of non-fiction books in 1952, 1953 and 1954.

To these figures must be added the fact that the sale of the RSV New Testament, in separate volumes, is now well over three and a half million copies.

The widespread use of the RSV in Christian education is indicated by the fact that almost two million copies have been sold of the edition especially intended for use in church schools. Nineteen denominations, with a total church membership of 27 million, and a church school enrollment of 16 million, are using the text of the RSV in all, or almost all, of their educational literature. Thirteen other denominations are using the RSV in parallel columns with the King James Version, or for some age groups. In all, 32 denominations, with 54 million church members and 20 million church school enrollment, are using the Revised Standard Version in their educational work.

The Revised Standard Version of the Bible is widely used in public worship. In these five years, ten thousand copies of the RSV Pulpit Bible have been bought and installed at the lecterns of local churches, and the demand for these is growing. Most of the new hymnals which have appeared in this period use the text of the RSV in their Scripture readings.

One hundred and fifteen headquarters and branch religious bookstores, of 24 Protestant evangelical denominations, are now selling the Revised Standard Version of the Bible. In addition, 2,500 regular bookstores display and sell the RSV.

Comprehensive helps for the study of the Bible, based on the RSV, have been published or are in preparation. Outstanding is *The Interpreter's Bible,* in 12 volumes, the last of which was published in August. The Abingdon Press is now undertaking the preparation of a four- to six-volume *Dictionary of the Bible,* which will be based on the text of the RSV. Nelson's *Complete Concordance* of the RSV, published on February 1, 1957, made publishing history, and has already proved itself to be a stimulating and effective tool for the study of the Scriptures. *Gospel Parallels,* an English synopsis of the Gospels, using Huck's well-known arrangement and the text of the RSV, was republished in July, in a revised and enlarged edition. It is an admirable textbook for college and seminary students and a necessity for ministers. A Revised Standard Version Reference Bible is in preparation. Work has also begun upon a *New Testament Octapla,* which will contain in parallel columns and pages the text of Tyndale's translation of 1534, the Great Bible, the Geneva Bible, the second edition of the Bishops' Bible, the Rheims New Testament, the King James Version, the American Standard Version of 1901, and the Revised Standard Version.

The Revised Standard Version is coming into increasing use in Great Britain, where there is general agreement with the verdict of *The Scotsman* of Edinburgh, which concluded its review of the RSV with the statement: "In general it may be claimed, whatever criticism may be directed to this or that minor detail of text or diction, that here we have the most significant and adequate of existing revisions, the one most tenacious in its style and form of the tradition of the English Bible."

It was not for the sake of "modernization" that revisions of the English Bible were authorized in 1870 and again in 1937. It was for the sake of the truth. The task of the revisers was to recover the ancient wording and the true sense of the Scriptures at those points where the King James Version does not represent the ancient text or accurately convey its meaning.

These points are many. The King James Version was based upon a few late medieval manuscripts which contained the accumulated errors of a thousand years of manuscript copying, and its translators lacked the knowledge of Bible lands and languages which the scholars of today have won from the amazing archaeological discoveries of recent years.

We must take account, moreover, of the corrosive effect of changing English usage. The King James Version contains more than a thousand words and expressions which were once accurate translations of the Hebrew or Greek but which now have so changed in meaning as to become misleading, even to educated people, unless they have an expert knowledge of the language and literature of the Elizabethan period.

It is good to remember that the Revised Standard Version does not stand alone. In many of the countries and languages of the world similar work has been done or is in progress. Sound Biblical scholarship transcends most of the barriers that divide us.

One of the basic principles of the Protestant Reformation was the principle that the word of God is to be made plain to the people in their own language and that the reading and exposition of the word is of central significance in the public worship of God.

The language of the King James Version is not as strange to the general run of people today as Latin was to the common people of the sixteenth century. But it is strange; it makes the Bible seem irrelevant to life and it covers errors which have made revision imperative. The same principle that called forth the translations in the Tyndale-King James series and that led to their use in the public worship of the church calls today for the use in public worship of a revised version of this same tradition.

On this fifth birthday of the Revised Standard Version of the Bible, Dean Weigle, who had a large part in its preparation, reviews developments which have grown out of its publication: the great demand for it, its acceptance by the denominations for use in their Christian education materials and in their public worship. He also cites numerous Bible study helps based on the RSV, and the countries other than the USA where similar revisions are being undertaken.

Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, is chairman of the Standard Bible Committee.

The CHURCHES WORKING TOGETHER

SERVING THE INNER CITY

Reversing the current trend to abandon the inner city, the Hartford Council of Churches has brought out an attractive 12-page leaflet, "The Churches of Downtown Hartford Welcome You." The cover shows an aerial view of the city. Inside, nine churches of the downtown section are pictured in some characteristic activity, with information about each church's staff, Sunday services and group meetings. The churches — Episcopal, Congregational, Baptist, Methodist, Presbyterian, Lutheran and Unitarian—all members of the Downtown Department of the church council, want to be of service to those who live in the center of the city.

CLINICAL PASTORAL TRAINING

In Albany, N. Y., a rabbi has joined the teaching staff of a clinical pastoral training course sponsored by the Federation of Churches of Christ of Albany and Vicinity.

Rabbi Alvin S. Roth, assistant rabbi at Temple Beth Emeth, is now an instructor in the course on psychiatric and medical problems that is given at the Albany Hospital. The other instructors are two Protestant clergymen and a psychiatrist. Thirty Protestant ministers and two other rabbis are taking the course.

ADOPT FUNERAL STANDARDS

Simple funeral services with emphasis on privacy and dignity were recommended by a committee of Protestant clergymen appointed by the Denver Ministerial Alliance to draw up a set of standards for funeral procedure.

The recommendations, which were adopted unanimously at a meeting attended by more than 100 ministers, discouraged the use of flowers and suggested instead the sending of a gift to the church or cause in which the deceased had an active interest; discouraged public viewing, as "tending to emphasize the mortal rather than the triumph of the spirit"; opposed intermingling church, military and lodge funerals; and recommended consulting the officiating minister before making any funeral arrangements.

The ministers urged that private services be held before burial or cremation, and a memorial service later in a church.

INDIANA "COMMUNITY AMBASSADOR"

For the second year, an outstanding young citizen of St. Joseph County, Indiana, is serving as "Community Ambassador" in a European city. Selected by the World Friendship Committee of the St. Joseph County Council of Churches from a long list of nominees, he is now getting acquainted with the German family with whom he will live for one year. His mission is to interpret American cultural and spiritual concerns to those he meets. When he returns, he will report on his experiences to local church and civic groups in this project designed to build better understanding between the world's people.

Prominent churchmen in many walks of life sit on the council's Ambassador Committee which is chaired by the postmaster of South Bend. It raises the funds to send the young "ambassador" overseas from church groups, individuals and the South Bend Council of Church Women.

Richard D. Bottorff, this year's "ambassador," got his M.A. at the University of Indiana and has since been teaching at the Mishawaka High School. He was given a hearty send-off by a delegation headed by Dr. Grover L. Hartman, council executive secretary, and Mrs. Clara M. Pointer, chairman of the council's World Friendship Committee.

ARIZONA CHURCHES STUDY WELFARE

A report on tangible ways in which Arizona's churches and their councils can resolve pressing community problems has just been issued by the Arizona Council of Churches. In a concise two-page chart, recommendations made during the council's recent state-wide Conference on the Churches and Social Welfare are spelled out in each area of concern.

From the workshops on community problems came suggestions on how the churches can help improve intergroup relations, deal with youth in conflict with the law and assist Indian Americans and migrants. A section on how the churches should prepare for problems of our increasing older population calls for research, leadership and program study on local, county and state council levels.

To aid the churches in their study of the whole field of social welfare, the council has prepared a series of study materials including the booklets *Youth in Trouble, Migrants and Transients,* and *The Churches Working Together.*

"It is hoped that the activities suggested will serve as first steps in a gathering movement to apply Christian principles more adequately to human welfare in expanding Arizona," declared the Rev. Charles Crouch, executive director of the Arizona Council.

COUNCIL HAS A NEW NAME

"It will take some time to get accustomed to our new name," Dr. Frederick E. Reissig commented when it was announced that the Washington Federation of Churches shall henceforth be known as the Council of Churches National Capital Area. "We may say 'Council of Churches' for short," he said, "but all official literature will carry the full name." Dr. Reissig is executive secretary of the former federation.

The change was made necessary by the inclusion in the federation of churches of three councils in nearby Virginia and in the Maryland "shopping area" of Washington.

"Tribute must be paid," Dr. Reissig said, "to all those who have brought us to this new era of interchurch life in our national capital area."

CHICAGO CHURCHMEN'S RETREAT

Under the theme: "Christian Faith Makes a Difference," Greater Chicago Churchmen held the organization's eighth annual retreat at North Central College in Naperville this summer.

Prominent among the speakers was J. Clinton Hawkins, who gave the keynote address. Mr. Hawkins, who is an expert on civic affairs on the local, area and national level, is national president of United Church Men.

Dr. Tyler Thompson, associate professor of philosophy of religion at Garrett Bible Institute and a former missionary in Singapore, spoke at the June 22 morning session. That afternoon, the Rev. Dr. Jerald C. Brauer, youthful dean of the Federated Theological Faculty, University of Chicago, gave the churchmen some new insights into the influence of Puritanism in American life.

The three subjects of the roundtable discussions, led by 16 resource people, evoked lively debate on "Can we have a laymen's theology?" "How can men help youth?" and "How can men become more effective churchmen?"

Outlook

Labor Sunday — 1957

In their responsibility for the conscience of the nation, the churches have promoted justice through the traditional observance of Labor Sunday. The benefits to working people and to the national economy as a whole from a strong and progressive labor movement have been recognized.

"Gains of such lasting importance to our entire society must be retained and enhanced," declares the 1957 Labor Sunday Message. Along with this, in a striking way, organized labor exerts itself on behalf of good communities, the public welfare throughout the nation, a free world at peace and for spiritual and ethical values in all group relations.

The current Labor Sunday Message states:

"Labor has achieved higher status and greater stature through the expansion of its activities and influence in many spheres of community and national life."

But the conscience of a people must also stress integrity in the use of the power which comes with position and influence. As it refers to organized labor this, too, is recognized in the Labor Sunday Message. "This growth in organized labor's strength and influence has added to its responsibilities."

As in all public and voluntary groups, power and authority in the labor movement is a trust to be used for those from whom such leadership has been derived. The Christian teaching of stewardshp is a requirement in a society where voluntary organizations as well as government vastly increase the number of persons with authority in the use of other people's money. Specifically, this includes union treasuries from membership dues and union welfare funds. The churches must and do deplore every form of corruption and racketeering that exists anywhere in organized labor.

In doing this, the chuches voice the concern which has been shown within the labor movement itself. The provision for an Ethical Practices Committee in the AFL-CIO constitution, actions of the Executive Board of the AFL-CIO and public statements by outstanding national labor leaders are cases in point. The grass-roots character of this concern is apparent in the remarks of many laymen of our churches who are members and leaders of labor unions. The churches have a responsibility and opportunity to strengthen the efforts of those in organized labor who seek to keep it free of racketeering and other corrupting influences.

There is need here, as elsewhere, for some form of public supervision and accounting to assure the proper use of funds. Steps in this direction should take into careful account two considerations. First, that the basic rights and efforts on behalf of the legitimate aims of organized labor be unimpaired. Second, that the assumption of self-discipline by labor be provided for and encouraged.

As in the case of other instances of corruption in our common life, there needs to be held in view more than the culpability of individual labor leaders involved. One important factor is the indifference of many labor union members toward their responsibility for their unions. Irresponsible leadership is often a sign of irresponsible membership.

The Christian teaching of Christian vocation should include responsible participation in the union hall as well as in the shop or office. The recent revelations of irregularities and corruption in labor unions challenge the churches not only to greater effectiveness on behalf of stewardship by leaders but also of a greater sense of vocation by workers who are labor union members.

Also, the exposure of deplorable practices by some leaders of organized labor is another example of false values which are pervasive throughout our culture.

It is perhaps highly significant that the chairman of the Senate committee which has revealed these practices in organized labor was also the chairman of the recent Senate committee to investigate reported irregularities by persons within industry to influence senators in connection with the earlier natural gas legislation.

The cause for deepest concern does not center as much on what this or that individual does, serious though that is. Rather, it is the climate and mood of moral indifference and practical ethical relativism to which so many people contribute, often unwittingly, because they have so tied their standards to the prevailing mores.

As the highest body of one of the constituent members of the National Council of Churches, in connection with this situation, recently declared, among other things: "We urge the refraining from wholesale denunciations of and indiscriminate attacks upon labor unions inasmuch as we all share responsibility for the maintenance in our economy of a climate that subjects some men in positions of power to severe temptations."

Preview of Oberlin

From Sept. 3 to 10, the campus of Oberlin College will be the scene of a North American Study Conference on "The Nature of the Unity We Seek." It is the first major conference in the field of "Faith and Order" to be held on American soil. There have been world-wide meetings—in Lausanne, in Edinburgh, in Lund—to study differences in doctrine and conceptions of the Church, and in all of these American churchmen have shared. On this side of the Atlantic, however, our ecumenical concern has concentrated overwhelmingly on "Life and Work" rather than on "Faith and Order." Oberlin represents a new emphasis in American ecumenical interests.

The first objective of the Oberlin conference is to

advance the frontier of intensive thinking on a subject of key importance in all discussions of church unity. This subject is defined in the over-all theme, "The Nature of the Unity We Seek." The greatest road-block to further advance in unity is that "unity" is conceived as meaning such different things. All agree that the underlying reality is the oneness of faith and purpose that we have by reason of our common relation to Christ. But to some this requires only cooperation in service on the part of bodies, which, though independent, are conscious of a spiritual fellowship with one another. To others unity requires also an important agreement in doctrine. To still others it involves sacramental communion based on a common church order.

The Oberlin conference is therefore designed to help in answering such questions as these:

How much agreement in doctrine is essential for a united Church, and in what relation to freedom for differing interpretations?

How much agreement as to structure and ordering of the Church is essential, and in what relation to freedom for diverse forms of organization?

A second objective of the Oberlin conference is to bring the whole subject of church unity down from the theological stratosphere to the level of interest of the local church. Thus far it has been a concern chiefly of theologians and historians of the church. At Oberlin the theological scholars fortunately will be well represented, but there will also be pastors and laymen and women and youth, and it is hoped that as a result there will be hundreds of new centers of interest in the study of "Faith and Order" themes in the future.

At the risk of some over-simplification, one can say that in spite of all the grave differences between Christians, the discussions of the ecumenical movement during the last few years have emphasized certain convictions as very widely held within the churches. Among these convictions are the following:

That there is a unity of the Church which already exists, a unity which is given *to it in Jesus Christ . . .*

That the New Testament teaches that this unity should be made visible to the world . . .

That unity does not involve uniformity in structure, or organization, or worship . . .

That unity is not for its own sake, but for the sake of fulfilling the mission of the church in the world.

Such convictions as these form the common ground on which the delegates to Oberlin, representing about forty denominations of the United States and Canada, will meet. From this base, they will go on to consider frankly the matters which keep them divided into separate bodies.

The program of study at Oberlin is to be pursued in twelve sections. The first group of studies, having to do with the rootage of the Church in the gospel, will consider (1) the motives for unity; (2) doctrinal consensus and conflict; (3) baptism; (4) the Table of the Lord. The second group, concerned with the organization of the Church, will study (5) unity in the congregation; (6) the significance of councils of churches; (7) the balance between authority and freedom; (8) the variations in denominational forms of government. The third group of studies, related to contemporary community forces, will consider the problem of unity from the standpoint of (9) the mobility of the population; (10) governmental programs—e.g., by chaplains in the armed forces; (11) the situation on the college campus; (12) the problem of racial and economic stratification.

Some people are impatient with the theological discussions that are involved in such a study and look for some short-cut to unity that ignores these differences. The Oberlin conference, however, proceeds upon the assumption that it is of prime importance really to understand the theological issues. The road to unity, in the Oberlin view, is not a detour around these basic issues but leads straight through them.

It may be that one of the results of Oberlin will be a clearer recognition of the role of every council of churches—world-wide, national, state or local—in helping the churches to study together the things that still divide them as well as to work together in the areas in which they agree.

Church Colleges and Their Trustees

Some men still consider the duties of a college trustee as being strictly honorary. Far more today, however, accept with the position the responsibility of contributing time and effort to furthering the interests of the institution. Some give it as much time as full-time faculty members.

Those who attended the First Conference of Trustees for Church Colleges at Lake Junaluska, N. C., in June went far beyond this. They envisaged not only the responsibility a trustee may have for his own institution, but the responsibilities of trustees for all church colleges and for those colleges as instruments of Christian education.

The National Committee of Church Men for Church Colleges, by sponsoring this conference, has set up an opportunity for trustees to inculcate in others numerous aspects of stewardship as they apply to this field.

Since most of our 500 church-related colleges face common problems in rising costs, greatly increased enrollments and low faculty salaries, their greatest strengths will be demonstrated as they work together in trying to solve these difficulties. And the trustees of these colleges, with their business ability and their contact with modern methods, can help to save the church colleges and enable them to meet today's new challenge and opportunity.

A Christian Voice in Korea

By E. Otto De Camp

"UNTIL I was 28 I spent seventeen years lying in bed hating the world. . . . Then one day I heard the program 'Guide to Life' broadcast by your station. I was inspired and filled with grace to the point of weeping. I cannot find words to express the inspiration I have received from these broadcasts."

The writer was a Korean who lost the use of both legs when he was eleven years old. The broadcast station that changed his outlook from despair to hope was HLKY, the Christian broadcasting station in Seoul.

For two and a half years — since HLKY formally opened on Dec. 15, 1954 — its Gospel messages have been the only ones heard by the enslaved millions in the Communist-controlled territory of North Korea.

"Hail to the brightness of Zion's glad morning,
"Joy to the lands that in darkness have lain."

To the strains of this hymn, with which HLKY opens its broadcast each morning, thousands of North Koreans, in the land where the churches have been closed and pastors liquidated or forced to flee, listen to the Christian broadcasts.

Soon the power output will be raised from 5,000 to 10,000 watts, thus permitting HLKY programs and its "songs of Zion" to be heard still more clearly up and down Korea.

The station is operated by the leading Protestant churches and mission boards at work in Korea. RAVEMCCO — the Radio, Visual Education and Mass Communications Committee of the Foreign Missions Division of the National Council of Churches, provides about two-thirds of the funds needed to operate the station, now on the air 50 hours a week. The other third comes from individuals in the United States and from Korean church groups.

Mr. DeCamp in front of transmitter of Christian Radio Station in Seoul, Korea.

The staff of HLKY, anxious to know who constitutes the station's audience and what their reaction to the broadcasts is, has conducted three audience surveys in the capital city of Seoul with its 1,500,000 inhabitants. Three thousand homes with radios were included in the study, with the following results:

1. One-third of the listeners expressed a preference for HLKY programs, which compete with a government station, Japanese stations and one operated by the U. S. Army.

2. Most of the radios are in the homes of the middle and upper classes who are not always reached by the church. Among them are many regular listeners to HLKY.

3. Forty per cent of the listeners in this educational center are students who expressed their preference for instruction in English given by the missionaries. Korean youth have a passionate desire to learn this almost universal language and Bible classes and conversation in English on the air constitute their only opportunity to study under Americans.

4. In a country nominally Buddhist, only 8 per cent acknowledged Buddhism. Twenty-eight per cent said they were Christian, 5 per cent claimed Confucius as their religious preceptor and 60 per cent said they had no religion.

Herein lies our greatest challenge — to reach the masses who profess no religious loyalty or allegiance. This is the fertile soil into which the good seed of the Word is daily falling. These are the hearts being touched by the soul-searching word of the Cross as it is broadcast by day and by night.

Young Jin Tae Suh, a high-school student, who wrote that he was listening to the programs, said he was interested in Christianity and asked how he might become a Christian.

We replied at great length about the Christian way of life and urged him to attend the church near his home. Within a week we had a joyous letter from him saying that he had followed our suggestion and had actually attended his first church service.

"Today I had the most sacred and peaceful time since I was born into this world," he said. "Now I will try to live as near to Christ as possible, reading the New Testament, listening to His words on your broadcasting station and going to church assiduously."

He is only one of the North Koreans

(*Continued on page* 24)

Rev. E. Otto DeCamp is managing director of the Christian Broadcasting station HLKY, Seoul, Korea.

HLKY's weekly children's program features the children's choir.

One of the numerous weekly dramas goes on the air over HLKY.

Church Diplomat

(*Continued from page* 8)

seeking to give a valid portrayal of a personality with all of its strengths and normal weaknesses. Their judgment of the man is not only completely without criticism, but glows with commendation.

They avow that his prophetic quality, his acute sense of timing, his perceptiveness, objectivity, and unerring instinct for the just solution of conflicts have made possible a new dimension in the churches' relation to governments and to the United Nations. He is able, they say, to influence key personalities because he can advance a moral position without dogmatism about absolutes.

He repeatedly warns against designating one side to an international dispute as completely right and the other completely wrong. He frankly tells the churches that their pronouncements dealing only with general Christian principles are inadequate for a world divided by conflicting ideologies. He enjoins them to develop new techniques for an effective Christian witness.

He constantly opposes all infringements of religious liberty, whether committed by churches, agencies or governments.

War to Fred Nolde is a manifestation of international disease. His chief aim: to create a climate in which peace with justice can be achieved.

As early as 1946—the year CCIA was born—he declared that the United States must accept "primary responsibility for securing world acceptance of methods of tolerance." At various times later he proposed a UN special commission to catalogue all major sources of aggravation between nations, a three-pronged peace offensive, and a precise series of seven UN steps to prevent enlargement of a conflict. He also appealed for an "open world," and for learning ways of working with the Soviet government.

He believes that the UN Peace Observation Commission, originally proposed by him, proved its value in a Balkan crisis and should be used more widely.

He has raised a powerful voice in the atomic controversy. He steadily presses for the cessation or control of nuclear testing and for progress toward disarmament under adequate international safeguards. This spring he called upon the government to stop dragging its feet in ratifying the International Atomic Energy Agency suggested by President Eisenhower.

Dr. Nolde began his training in international affairs as a volunteer with Dr. Van Kirk and the Commission on a Just and Durable Peace of the old Federal Council of Churches. This was headed by John Foster Dulles, currently a friend and admirer of Nolde and formerly a fellow trustee of the Carnegie Endowment for International Peace.

In July 1946, planning for the first officially called international conference of church leaders on problems of world order, in Cambridge, England, at which the CCIA was constituted. Left to right, seated: the late Dr. Walter W. Van Kirk, executive secretary of the Federal Council's Commission on a Just and Durable Peace; John Foster Dulles, chairman of the Commission; Professor Reinhold Niebuhr, Union Theological Seminary. Standing, left to right: Dr. O. Frederick Nolde, dean of the Graduate School, Lutheran Theological Seminary, Mt. Airy, Pa.; Dr. John W. Decker, secretary of the International Missionary Council; and Dr. Henry Smith Leiper, executive secretary of the American Section of the World Council of Churches. The meeting was held in Mr. Dulles' office.

Dr. Nolde served as executive secretary of the Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference, which provided background for his subsequent work on religious freedom.

Fred Nolde does not, of necessity, go along with the policies of any government. He will not yield a fundamental principle for expediency; but, a realist, he is able to accommodate a principle to the exigencies of the possible. His ethical positions have a firm theological base. He is a deeply spiritual man, but a UN official points out, "He doesn't knock you down with his piety."

Dr. Nolde steps nimbly from international affairs to his other vocation—teaching. During his entire professional life he has been professor of Christian education on the Lutheran theological faculty which granted him a B.D. degree in 1923. Today he is dean of the seminary's graduate school. (His Ph.D. was awarded by the University of Pennsylvania).

His home in Chestnut Hill, Philadelphia, a large stone house set in several acres of trees, with brook, tennis court and woodsy retreats, provided a perfect growing-up place for his two girls and two boys, now in their twenties.

Dr. Nolde's wife, Ellen Jarden Nolde, able and gifted, is an accredited correspondent at the UN. She turns out a weekly column for a string of Pennsylvania papers. She doesn't jaunt with her husband on his frequent flights, but is close to his work. Because of her own profession and their mutual UN preoccupation, they are an unusually congenial couple.

He has written many books, one a textbook on ethics that a contemporary labels "scintillating."

Dr. Nolde is able to put everyone around him at ease. A faculty colleague tells about a time when the Nolde youngsters were small and a group of students had been invited to their hospitable home. The host's attention to the comfort of his guests probably inspired one of his sons to emulate him, for the boy offered to build a fire in a fireplace, although the day was warm and everyone would have been more comfortable without it.

Recognizing the genuineness of the boy's impulse, Fred Nolde accepted the offer as though a fire was most appropriate. Then he allowed the fire to die down quickly after his son had departed. No word of apology or explanation was offered to the students.

"This incident impressed his students more than a full evening's moralizing about human relations," says the colleague. "Here was the man, the diplomat and the teacher rolled into one."

Techniques Grow in Quality and Variety

By WENDELL KELLOGG

A RHYTHMIC choir on the Purdue University golf course at 6:30 Easter morning in weather cold enough for snow, may be slightly unusual. It is, however, an example of the use of dramatic techniques that are beginning to saturate, with constantly improving quality, the nation's Protestant churches and their programs.

Much of this improvement and extension may be attributed to the national religious drama workshops held each summer at Green Lake, Wis., by the National Council of Churches.

What they have learned, participants from many denominations have put into practice. They have adapted to local needs the techniques of numerous forms of drama and integrated them into the worship and education program of congregations from coast to coast.

Rev. A. Argyle Knight, Nashville, Tenn., Methodist Board of Education, was director of this year's workshop held at Lake Forest College, Lake Forest, Ill., July 20-27. He declares, "As religious drama has spread from denomination to denomination and state to state, its forms have multiplied, its disciples have increased, and its creative opportunities have put it on a par with other techniques of Christian education.

"Fewer 'cheesecloth angels,' better costuming, better staging, and better plays characterize church drama today. Religious drama exists for primary children, junior and senior highs, college and adult church members."

Mr. Knight points out the varied character of this form of Christian education.

"The traditional Christmas play is now being done more 'professionally' and in greater variety," he states.

In Kentucky, a pageant was given every night for a week preceding Christmas right out by a highway where a new church was being built. It was complete with lighting, the traditional stable, and characters in full costume.

In Cincinnati, a presentation of "Christmas Around the World" has featured madonnas singing lullabies in French, German, Spanish, Korean, and Japanese.

A Christmas choral play from basic scripture, phrased and paraphrased in a form called "The Word Was Made Flesh," was written and produced in Louisville, Ky. A Houston, Tex., church produced "At the Well of Bethlehem" as its Christmas worship service.

Students at the Religious Drama Workshop bring to life the drama of the Old Testament.

The use of drama for anniversaries is traditional, but a centennial "spectacular" at Northfield, Minn., combined a rhythmic choir with narrated scenes culled from old church diaries.

During Holy Week the dramas presented may vary from the usual one-act plays to the three-act biblical drama given with first-class lighting, stagecraft, design, music, and costuming.

An Evanston, Ill., youth group worked religious drama into its worship periods while the intermediates worked on biblical choral readings.

Among other examples of religious drama are the rhythmic interpretive groups using narrators, which have appeared in Dayton, O., churches, church school study clubs, and special worship services. Michigan had so many rhythm choirs that it held a rhythm choir festival.

In Cleveland, O., church school fifth and sixth graders made puppets, stage, scenery, and through creative dramatics wrote scripts for three biblical stories with which they toured nearby orphanages and hospitals.

Drama organizations, both in individual churches and drawn from a group of churches, are found everywhere.

A community group at Fenton, Ky., gave "He Passed This Way" in the chancel of several churches in the country, in veterans hospitals, and as a Sunday afternoon radio program. The Drama Service Group of Rochester, N. Y., has made itself known over a wide area.

An Interdenominational Religious Drama Caravan toured several states in 1955 and 1956, providing instruction in drama techniques in local communities. Some of its members spent seven weeks this summer at Lancaster, O., Camp Ground in the first drama work camp sponsored by the Ecumenical Committee on Volunteer Service.

"Training opportunities in this field are growing," says Mr. Knight. "Religious drama is being taught in colleges, seminaries, schools of religion, seminars, local and state council-of-churches workshops, and in denominational workshops. New students of this form of religious presentation are learning to write plays and to train others."

The Boston University School of Theology instituted a creative arts program three years ago. Emphasizing the arts in religion, it has been experimenting with liturgical dance, music, and the presentation of religious ideas through drama, poetry, and prose.

"Emphasis today," Mr. Knight points out, "is first on stimulating an awareness of the educational value of religious drama and knowledge of the ways in which it can be used most effectively; and second, on the establishment of aesthetic, educational, religious, and technical standards for religious drama.

"The tendency is less toward formal drama with its emphasis on the audience, and more toward creative drama with emphasis on the participants.

"Adults are taught role-playing and play reading; young people learn creative writing; and children find in creative play opportunity for growth in self-expression and social cooperation."

Faith and Man in His Daily Work—

A Sampling of Opinion

Rt. Rev. Richard S. Emrich, Episcopal Bishop of Michigan—If Christianity can show us the great meaning and dignity of our work and guide us in the decisions we make in it, Christianity can permeate and change the life of society. All of us in our daily tasks should be the church at work.

* * *

Arthur S. Flemming, President, Ohio Wesleyan University — We are all conscious of a real conflict between the teachings of Christ and many of our prevailing methods for dealing with problems in the realm of economic life. The consciousness that such a conflict exists creates a tension in our own lives and in the lives of many of our fellow Christians. The church has a major contribution to make in resolving these conflicts. The church has a major contribution to make in eliminating these tensions.

* * *

Paul G. Hoffman, former chairman of the board, Studebaker-Packard Corp. —That there are problems for the U.S.A. growing out of its mounting economic abundance (with one-sixteenth of the world's people we produce one-third of its goods), no one should doubt. We must recruit the best minds to find the answers to these problems. The church, concerned with creating and preserving the moral fiber of our economy, has its own important and unique contribution.

Walter P. Reuther, president, United Auto Workers Union — We (in organized labor) are very much encouraged with the developing relationship and the greater understanding we are finding between those people responsible for leadership in the religious world and those people responsible for leadership in the field of labor. We have a great deal in common, because basically the labor movement, as we understand it today, draws its strength and its philosophy and its purpose out of the broad concepts of the brotherhood of man founded upon the fatherhood of God.

* * *

Noel Sargent, former secretary, National Association of Manufacturers — I completely support the statement of the Detroit Conference (held under auspices of the Department of Church and Economic Life in 1950) that "Christians must not identify any economic order with the Gospel." But I do believe it permissible and desirable to point out that the essentials of the American economic system and of Christianity are consistent and compatible.

* * *

Elwood D. Swisher, vice-president, Oil, Chemical and Atomic Workers Union — I feel with all my heart that greater participation by the clergy in practical matters of day-to-day concern to their fellowmen is essential. . . . It seems to me, as a long-time member of the Methodist Church, that the best way to ensure man's spiritual well-being is to help him work toward assuring his economic well-being.

* * *

Stanley F. Teele, dean of the Harvard Business School — Our research program, in its human relations studies, has inevitably been brushing with ultimate values. Indeed, over and over again the result of such work has been a restatement of the great truths of the Sermon on the Mount — and a highly desirable statement in modern terms.

* * *

Rev. Alfred B. Wangman, Bethany Presbyterian Church, Rochester, N. Y. —The increasing complexity of our economic life and the rising number of ethical dilemmas in this sphere of activity, call Christians to increase their knowledge and understanding of our present social system and the relation of our faith to it. This is no time to put little man-made boundaries around the universal Word of God.

* * *

Robert E. Wilson, chairman of the board, Standard Oil Company of Indiana — If we businessmen will give our time to attain better understanding I am confident that both the church and business will be surprised to find how much they have in common and how little they differ when they both understand the facts. From my knowledge of both, enlightened business has nothing to fear and much to gain from such better understanding.

Church and Economic Life (*Continued from page* 4)

sentiment alone.

If the experience of the Department of the Church and Economic Life proves anything it is that unilateral, arbitrary judgments where group interests are involved are inevitably less sound, less fair, less Christian than judgments that are the result of direct encounter that makes possible balancing claim against claim, opinion against opinion.

It seems to me highly significant that business and professional men with strong group loyalties are willing to give time and moral support to the department's undertakings, undismayed by the fact that a substantial grant was received from a labor foundation—which the department is using in the development of its special "educational outreach" program.

Conversely, it is significant that responsible labor leaders participate cheerfully in a process the outcome of which is often far from their liking. All these men and women are there because they are trying to be Christians *first*.

The purpose of retrospect is, of course, to illuminate prospect. In the present instance the prospect has two major phases. The first relates to the objective situation which confronts the church; the second has to do with the churches' own readiness and adequacy for the tasks ahead.

As for the former, it seems clear that the crux of the matter is the ability of our democratic society to absorb the technical revolution—to make the transition to an economy of abundance with no more than manageable conflict, to turn the growing economic surpluses to cultural account on a world scale and to make the new leisure a constructive rather than a degenerative force.

The second aspect of the future outlook—the role our churches are ready and able to play—gives, I think, increasing promise. Some of us feared that the rapid increase in Protestant church membership and the pressure of conservative reaction would immobilize the churches as a social force. What this department has been able to do encourages me to think otherwise.

Church Colleges Urged to Move with the Times

By WILLIAM M. HEARN

THIRTY years ago religion was in retreat on the American campus," Dr. Theodore A. Distler, Washington D.C., executive director of the Association of American Colleges, declared in speaking at a meeting of trustees of Protestant church-related colleges in Lake Junaluska, N.C., late in June.

"The church-related college, with a definite commitment to one form or another of Christian faith, was very much on the defensive."

"Now," he said, "times have changed, or at least are changing. There can be no doubt that God has returned to the American campus."

With many college presidents as well as trustees attending, representatives of twelve Protestant denominations were on hand, called together by the National Committee of Church Men for Church Colleges, a committee of the National Council of Churches. This was the first project of the committee, organized in 1956 by the National Council's Commission on Christian Higher Education and United Church Men.

The conference, first of its kind, was called to enable trustees to consider the opportunities and responsibilities they have for the colleges, and discuss the common problems of rising costs, swelling enrollments, pressing financial concerns, and other difficulties today facing the nation's 500 church-related institutions.

Co-hosts were the Methodist Board of Education's Division of Educational Institutions and the Presbyterian U. S. (Southern) Division of Higher Education. Co-chairmen were Dr. John O. Gross, Nashville, Tenn., and Dr. Hunter B. Blakely, Richmond, Va.

The arrival of a group of twelve trustees from one institution—Austin College, Sherman, Tex.—in the private plane of board chairman Toddie Lee Wynne, financier and industrialist, set the pace for the gathering.

Dr. Distler said also that while the growing interest in religion among college students had given church-related colleges a new "challenge and opportunity," the college teacher was "acutely worse off in real wages than he was in 1939," and that faculty salary improvement thus should have "priority" from resources.

Dr. Henry T. Heald, the president of the Ford Foundation, said that the unique role of church-related colleges in the preservation and advancement of Christian teaching would be best fulfilled by forward-looking educational management.

"Caught in the swirl of great changes in the world, the colleges must, to be successful, depend on their ability to adapt themselves to modern needs and 'move with the times.'"

Again and again, in addresses and workshop periods, the trustees heard such statements as:

"Trustees should be as concerned about the spiritual life of their college as about its financial soundness."

"The most important role trustees play is in the selection of the college president."

"The financial structure of many colleges needs reappraisal."

"A great trustee contribution is support of the academic freedom of the college faculty."

A question that went unanswered was raised by J. Rives Worsham, Norfolk, Va., a Randolf-Macon trustee and Old Dominion Peanut Corporation president. It was: "How can we get local church congregations to see the necessity for church colleges and feel responsible for supporting them?"

One workshop subject was relationships of denominations and their colleges. Others were college financing, trustee training, trustee meetings, and church-college public relations.

Leaders of the Conference of Trustees for Church Colleges, held at Lake Junaluska, N. C., at the end of July. Left to right: Dr. Hunter B. Blakely, secretary, Division of Higher Education, Board of Christian Education, Presbyterian Church, U. S., Richmond, Va.; Toddie Lee Wynne, financier and industrialist, Dallas, Texas; Dr. Henry T. Heald, president Ford Foundation, New York; Dr. A. Hollis Edens, president, Duke University, Durham, N. C., and Dr. John O. Gross, general secretary, Division of Educational Institutions, Board of Education, The Methodist Church, Nashville, Tenn. Dr. Blakely and Dr. Gross were co-chairmen of the conference of representatives of 12 communions.

Methodist Bishop Donald H. Tippett, San Francisco, views with alarm the declining percentage of students attending church-related colleges—from 100 per cent in 1636, 60 per cent in 1900, to 45 per cent today.

Bradshaw Mintener, Washington, D.C., attorney and former Assistant Secretary of Health, Education, and Welfare, forecast "in the next two decades consolidation or abandonment of many of the inadequately financed colleges of fewer than 400 students."

Milburn P. Akers, Chicago *Sun-Times* executive editor and chairman of Church Men for Church Colleges, urged trustees to help the church college by lending it business acumen, influencing legislation to safeguard its welfare, employing its graduates, giving it money, and persuading others to do so.

Dr. John O. Gross, chairman of the National Council's Commission on Christian Higher Education, put the Christian college in contrast with atheistic totalitarianism because it is "built on the sort of integrity which comes from the Christian concept of God."

He declared: "Our Christian colleges may find in this period their greatest hour. Just as the monasteries of the Dark Ages preserved for the succeeding generations the great spiritual truths which later burst forth in the Renaissance and the Reformation, so the Christian college may also serve this day and the oncoming generation."

William M. Hearn is director of the Nashville office of Methodist Information.

Christian Education Week Calls for Stewardship Training

CHRISTIAN Education Week for 1957 is designed to help parents and church-school leaders all over America focus their attention on Christian stewardship. Helping children and young people to grow in their understanding of Christian stewardship, and developing a program that will create Christ-like giving of time and talent as well as money, is the emphasis of the Sept. 29 - Oct. 6 observance.

The theme is "Learn to Give—Give to Learn."

"Leaders in the churches often fail to realize that children and youth are actually living as Christians and not merely preparing to live as Christians at some future date," says the Rev. William J. Keech, New York, chairman of the Christian Education Week committee. "Young people today begin to live their own lives at an early age. While still in knee pants, they are making their own decisions in social life, school activities, and vocations.

"And they have their own money to do it," he declares.

The Gilbert Youth Survey last fall indicated that 16 million teen-agers between the ages of 13 and 19 had an average annual income of $531, four times the figure of 12 years ago. Another study of 5,000 teen-agers disclosed larger allowances from parents and more teen-agers employed at better salaries.

It is estimated, Mr. Keech says, that 800,000 young people have steady year-round employment, 4,000,000 have vacation work, and 4,500,000 have part-time jobs during the year. More than one boy out of three has an after-school job and four girls out of five do some kind of work for which they receive pay.

"What do they do with their money?"

Mr. Keech points out that the Gilbert Survey showed millions of youths buying their own cars, phonograph records, and fountain pens. The only goal of 25 per cent was car ownership. In another survey, he says, contributions to church and charities were listed by only 5 per cent of girls 11-13 years old, 2 per cent among the 14 to 16-year-olds.

A National Council of Churches' study, "Youth Look at the Church," recently made known that many young people feel that the church has not given them adequate stewardship education, provided them opportunities for significant service to the church, or made provision for them to share in general church program planning.

"Adults need to realize the many contributions which young people can make to church planning," Mr. Keech notes. "It is when young people take full part in church life, from planning to completion, that they achieve a sense of participation and are receptive to the ideas of stewardship in the Christian sense."

Mr. Keech is director of stewardship education for the American Baptist Convention.

Christian Education Week is sponsored by the Division of Christian Education and the Department of Stewardship, units of the National Council of Churches.

The observance began in 1930, when the International Council of Religious Education (now the Division of Christian Education of the National Council) representing forty denominations, thirty state councils and, through them, city and county councils, designated the week beginning with the last Sunday of September as Christian Education Week. Each year it has grown in acceptance as an occasion for the promotion of the religious educational ideal and program, and for the launching of special emphasis in Christian education.

"Christian stewardship," Mr. Keech states," is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in His service, for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love. It is practicing the principle that, having received our lives FROM God, we should use our lives FOR God.

"Churches should utilize all channels for reaching children, youth, and adults with training in this phase of Christian life," Mr. Keech adds. "Among these is a motion picture, 'The Split-Level Family,' produced this year by the Broadcasting and Film Commission of the National Council for the stewardship departments of the Protestant communions of the United States and Canada.

"Further," he declares, "churches should provide for young people experiences in meaningful sharing of time and talents. Also they should teach children how money is received in the church and church school, what it pays for, and how it helps in the missionary outreach of the church."

A Christian Voice in Korea

(*Continued from page 19*)

who, despite the dangers of listening to any broadcasts from the free world, are taking the risk and are finding happiness in so doing. They know it is hazardous, for the Communist radio station in Pyongyang, capital of North Korea let forth the blast when HLKY was established: "The 'American imperialists,' in their effort to subvert the Korean people, have now turned to radio," it said. "They have established a religious radio station in Seoul to further their malicious ends."

The Christian station has tried to be original in its programming, and has chalked up several "firsts."

Instead of waiting for election returns to be phoned in during the Korean presidential campaign in May 1956, HLKY placed an announcer and an engineer in the Home Ministry building with a small high-frequency transmitter. This enabled the station to announce directly over the air the closely contested election returns as they were received. As a result, virtually every radio in Seoul was tuned to the 840 spot on the dial.

Again, months before Secretary of State John Foster Dulles visited Korea in 1956, the station requested and obtained from the Voice of America a biographical sketch of the secretary. The night he arrived in Seoul for high-level talks, this program was broadcast to help acquaint the people of Korea with the man and with his mission.

Many of us feel that the Christian Radio Station in Seoul is serving as a unifying force in this age of new sects and "isms." It is the church's forward line of offense in the battle for the soul of Korea.

In the near future most of Korea's 30 million people will be regular listeners to some radio station. Ours gives them the opportunity to hear the voice of the church, and through it, the voice of the Lord, Himself.

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Organized Labor Comes of Age

By WALTER G. MUELDER

Dr. Walter G. Muelder, dean of the Boston University School of Theology, surveys John A. Fitch's Social Responsibilities of Organized Labor, *most recent of eight volumes in the series on Ethics and Economic Life undertaken by the Federal Council of Churches and carried on by the National Council. The volumes are published by Harper & Bros., New York.*

IT is significant that the AFL-CIO Constitution adopted in 1955 laid down a strong declaration of policy on ethical practices in trade unions. This fact is in itself an acknowledgment by organized labor of the ethical dilemmas which it confronts in the economic and political order and an acknowledgment of responsibility to deal with them.

The AFL-CIO created and implemented a committee on ethical practices. This committee submitted the first of a series of proposed codes to the Executive Council in August 1956. It dealt with the issuance of local union charters and was unanimously adopted by the council. Other codes dealing with such problems as health and welfare funds, racketeers, crooks, Communists and Fascists, as well as conflicts of interest among union leaders, were adopted by the Executive Council on January 31, 1957.

The coincidence of the formulation and adoption of these codes and the investigation of certain trade union abuses by the Congress of the United States indicates the contemporary crisis in American trade union life. It invites a new and deeper understanding of the relationship of organized labor to the whole of society. In the minds of many people it raises the question whether the trade unions will be able to control the abuse of power and corruption from within their organizations or will be subjected to extensive external control by Federal and state governments. This kind of problem is not unique to the trade unions but is an old and familiar issue in the free enterprise economy of the United States.

The problem of ethical practices in organized labor is but one of many aspects of its social responsibility. John A. Fitch has placed the development of the American labor movement and its present challenges within the context of the idea of social responsibility in his book entitled *Social Responsibilities of Organized Labor.*[1] This volume is the most recent of eight volumes in the series on Ethics and Economic Life which have emerged from studies undertaken by the Federal Council of Churches and the present National Council of Churches. Fitch's study is both a friendly and a realistic appraisal of labor. In its factual portrayal it goes beyond the method and degree of analysis which were used in the earlier volumes that dealt with Agriculture and the Business Man. It may be symbolic that the labor movement now receives a more critical evaluation than the other two major aspects of American economic life. Traditionally, of course, the churches have often been accused of taking the part of labor because it was supposedly the underdog.

Few people fully realize how complex the dilemmas of the labor movement really are. It is well, therefore, to enumerate some of them at least briefly. Since workers constitute the bulk of American population it is inevitable that their organizations should be caught in the dilemmas of racial tensions in American life. Desegregation is a critical problem for many labor organizations but it is, as everyone knows, a critical challenge to education and the churches as well. In the next place it is important to note that with the growth of power and influence many workers take the effectiveness of their unions for granted. An increasing number, especially of younger workers, have never known the early days of struggle which marked the emergence of trade unions. The indifference of reluctant dues-paying members naturally precipiates the problem of relations between the leaders and the rank and file. Closely related to this issue are the problems which a highly developed bureaucracy creates.

Observers of trade-union life frequently fail to understand its particular political character. It differs from ordi-

[1] Published by Harper and Bros., 1957.

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nary political life in having to maintain inner strength and stability amidst a frequently hostile environment. Therefore, it is inclined to have a defensive attitude in its public relations. On the other hand, its attempts to carry the membership along the lines proposed by leaders force it to behave more like a parliamentary political society than a simple economic institution.

Many problems of ethical practices root in this dilemma. While trade union workers are often surrounded by an unfriendly and even hostile environment, their goals in society are largely shaped by the dominant success philosophy of business leadership. At this point the separation of work from Christian vocation is markedly evident. While labor needs a thoroughgoing philosophy of respect for the person and responsibility for the common good, its organizational work is generally oriented to business unionism which is highly pragmatic in tactics and utilitarian in perspective.

John Fitch's book demonstrates clearly the need for an adequate and coherent philosophy of work and labor action. In their drive for full participation in American patterns of security some powerful unions have struggled for a guaranteed annual wage and for other protections against the technological threats of automation. A fully developed theory of social security which confronts these problems realistically has yet to be developed in the whole business community.

The crux of social responsibility focuses in the process of collective bargaining. Unfortunately this relationship has yet to be fully accepted and defined. From labor's side real collective bargaining can take place only after an organization of employees exists. This means further that management must recognize that the employees, or a considerable number of them, are members of the organization. Moreover, management must be willing to negotiate with unions through representatives chosen by them to bargain in their behalf. From the employer's side the aspect of collective bargaining that concerns him most is the loss of management's prerogatives.

Trade unions set limits to the unilateral power of the employer which existed before they were organized. Management naturally has sought to induce labor to agree on an area within which management decisions could not be questioned. Although labor recognizes that there is such an area, it is unwilling to set definite limits to it.

The current drive for "right-to-work" laws bears on this whole issue of the quality and status of collective bargaining. The active participation by employers' groups in campaigns to spread "right-to-work" laws and to resist the extension of labor organization stimulates old fears that employers would destroy unions if they could. Unions may be pardoned for relating current "right-to-work" campaigns to earlier management hostility to the whole trade union movement. Since management generally resists the intervention of Government into its own sphere of operations, it becomes a real question of social responsibility when management seems to be eager to use the strong arm of the State to influence union membership and not to leave its structure and terms of security to the collective bargaining process itself.

Organized religion may reasonably be expected to take the following attitudes toward organized labor: to support it in its struggle against arbitrary power in industry but to criticize its arbitrary power struggles; to support the civil liberties of workers and unions but to ask for a greater expression of democracy in unions; to call upon the whole community to integrate labor more fully into itself by wider participation of labor in all general boards and agencies of community life; to support adequate wages for labor but to insist that all essential interests in production, distribution, and consumption be given due consideration; to support the growing social welfare concerns of labor but to urge that labor develop a more adequate economic and political philosophy so as to fulfill the requirements of Christian vocation.

Labor's record, which is a mixture of good and bad, can develop into one of full social responsibility only as the whole economy in co-operation with labor accepts the goals of the responsible society.

John Fitch's book shows clearly some of the paths which may and must be taken to achieve these goals. It provides an excellent guide to churches, business leaders, and trade unionists in their common efforts to understand and travel the way to the goal.

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NCC General Assembly

(*Continued from page 6*)

National Council delegates to visit the churches of Russia on the historic occasion of the two-way visits in March and June, 1956, will deal with *Christian Responsibility in a Divided World.* This will follow an address on *Nuclear Knowledge and Christian Responsibility* by a speaker to be announced.

The Rev. Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, will deliver an address framed especially for workers in local, state, national and world councils of churches. His topic is to be *Cooperative Witness to Our Oneness in Christ.*

The Rev. Martin Luther King, famed for his fight against segregation in the South through non-violent means, will talk to the assembly audience on *Christian Faith in Human Relations and the Distance to be Travelled.*

The Rev. Dr. Liston Pope, dean of Yale Divinity School, is scheduled to address the assembly on *The Mandate of the Gospel Concerning Christ, the Church and Race.* Others to deliver formal speeches will be the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, a president of the World Council and the first president of the National Council, and the Rt. Rev. Rajah B. Manikam of India, Bishop of Tranquebar of the Federation of Evangelical Lutheran Churches in India.

Bishop Sherrill will discuss *The Nature and Quality of Our Oneness in Christ* and Bishop Manikam's subject will be *Oneness in Christ Across the Denominations in Christian Missions.*

Symposiums will also play a part on the assembly program. Following Dean Pope's address, case illustrations will be discussed by a panel led by the Rt. Rev. Everett C. Jones, Bishop of the Episcopal Diocese of West Texas and president of the Texas Council of Churches. Dr. King and others will participate.

When the Fourth General Assembly of the National Council rings down the curtain, seven full years of the council's existence will have been completed.

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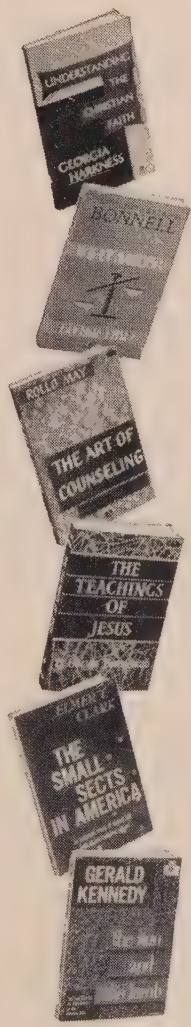

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BOOKS

Protestant and Catholic

By KENNETH WILSON UNDERWOOD, Beacon Press, Boston, $6.00.

Outside of Holyoke, Mass., most people have forgotten an incident in 1940 which was a *cause célèbre* in that industrial city. It was the effort of Roman Catholic clergy to keep Margaret Sanger from speaking in the First Congregational Church on birth control. The episode now serves as a point of departure for the most intensive study ever made of the relations of Protestants and Roman Catholics in an American community. The book deserves to be widely read not only because it is in itself an enlightening story but, more important, because it provides a vivid illustration of inter-religious attitudes in our country.

Dr. Underwood avoids both Scylla and Charybdis, toward one or the other of which Protestants tend to drift in their attitude toward Roman Catholics. On the one hand, there is none of the easy-going sentimentality which glosses over real differences in a fuzzy and unexamined good will. On the other hand, there is nothing of the sensational alarm which scents danger in every increment of Roman Catholic strength in America.

Here is a genuinely objective study, based on the best methods of research in the social sciences, facing frankly the kind of situation in which all Americans have a stake. The fact that the book is the outgrowth of a doctoral thesis at Yale University has doubtless contributed to its objectivity. The author is now associate professor of social ethics and public affairs at Wesleyan University (Conn.).

One thing that lends special interest to the inquiry is the fact that its locale is a community once strongly Protestant and now predominantly Roman Catholic. Dr. Underwood helps us to understand what happens when the Catholic mood shifts from that of a minority struggling to maintain its hold on its own people to that of a majority hopeful of making the community Catholic in spirit and practice.

Although the controversy over birth control serves as the springboard, the study plunges into the whole complex of interaction between Roman Catholics and Protestants. The reader gets a picture of the divergent conceptions of the Church and its worship, the role of laymen in relation to the Church, the characteristic forms of religious organization, the attitudes toward religious freedom and toward cooperation with other churches. For many the most illuminating part of the study will be the analysis of the different ways in which the faith and activity of the two Christian groups are involved in all aspects of the community and its institutions including schools, home life, recreation, business, industry, and politics.

Our thanks to the author, too, for making so scholarly a book so readable. While buttressed with many statistical tables, charts, and documentary references, the book has a style which arrests attention on the first page and holds it to the last.

—SAMUEL MCCREA CAVERT

Twelve Baskets Full

By MARGARET T. APPLEGARTH, Harper & Brothers, New York, $3.00.

Margaret T. Applegarth is perhaps the best known woman writer in the Protestant world today. Her books, *Men As Trees Walking* and *Moment By Moment,* have won her a permanent place in the history of American Protestant literature. Miss Applegarth has a particular genius for storytelling. In cisive phrase, sparkling humor, warm compassion, and profound insights mark every page.

Thus, October 2, 1957, will become a red-letter day for American Protestant readers, for on that date *Twelve Baskets Full* will be published.

Miss Applegarth has taken the general theme of Christian stewardship and has made specific applications of this basic principle of Christian living to dozens of concrete situations in life. The "baskets" about which Margaret Applegarth is concerned are many: waste baskets, lunch baskets, sewing baskets, and offering baskets.

Clever and useful illustrations for speakers abound. Thus, bank accounts are treated in a meditation called "Checkbook into Prayerbook." Offering envelopes are delightfully described as "Murder in the Cathedral Every Sunday at 11 A.M." Making a last will and testament is hilariously described "Where There's a Will." Television comes in for a good panning as "The Most Colossal Giveaway Prize on Earth." Miss Applegarth is quite conscious of the fact that we live in an income tax economy and she has two meditations on this theme: "1040 and All That" and "Death and Taxes: Canticle for an Innocent Church-Goer."

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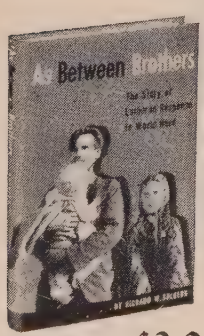

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Miss Applegarth is a careful student of the Bible and her studies of Isaiah and St. Luke make delightful reading.

Twelve Baskets Full by Margaret Applegarth is the richest mine of illustrations for sermons and devotional talks that this writer knows. It is a "must" for every minister's library.

T. K. THOMPSON

Building a Teaching Profession

By THEODORE DAY MARTIN, Whitlock Press, Middletown, N. Y., $3.50.

The centennial year of the National Education Association is an especially appropriate time for the appearance of this book. It is a delightful account, written from inside experience, of what the association, with the aid of state and local associations of teachers, has done to dignify and strengthen the teaching profession. The author writes out of his observations as the dynamic director of the membership division of the NEA for twenty-five years—during which period the membership has more than quadrupled and now stands at 659,190. The style is pleasantly conversational, somewhat in the manner of a personal diary, full of interesting reminiscences and pithy comments and convictions about public education and the role of the teacher in a democracy.

The rising tide of concern in the churches for public education—as indicated at the last General Assembly of the Presbyterian Church in the U.S.A.—makes this a book which readers of the OUTLOOK will welcome. They will be interested to know that the author had theological training and has brought a strong Christian commitment to his work. He is an illustration of the sympathetic bond that exists between leaders in public education and leaders in the churches.

—SAMUEL MCCREA CAVERT

Christ and Your Job

By ALFRED P. KLAUSLER. Concordia Publishing House, St. Louis. Paper, $1.50.

This is a very useful, if not fascinating book, which deals with the general idea of vocation. Vocation is defined very broadly, and might be considered roughly equivalent to daily walk or discipleship.

There are two or three striking strengths of this treatise on vocation. First of all, the author obviously writes in primary relationship to personal experiences, his own and those of friends, colleagues, and acquaintances. His material breathes the breath of reality in every chapter. Another strength is the abundance of concrete citations used to illustrate, document, or introduce an important idea. Lastly, the book is straight-forward and unflinching in its statements. The author does not hem or haw; he tells you immediately what he is talking about.

There are at least two major weaknesses in the book. First of all, it is strongly Lutheran in orientation and point of view. This would not be considered a weakness were it not for the fact that the book will be read by Christians of many different denominational traditions.

A second weakness is the tendency of the author to conclude many of his excellent paragraphs with a judgmental sentence. Whether by design or not, its impact on the average reader is likely to be that primarily of nurturing a sense of guilt and inadequacy.

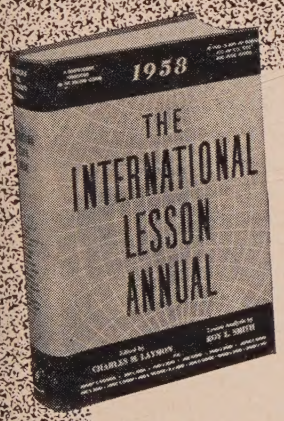
Everything considered, this is a good book, one which those who are interested in Christian vocation can profitably read and use.

—ELMER G. MILLION

The Books of the Old Testament

By ROBERT H. PFEIFFER. Harper & Brothers, New York, $5.00.

Dr. Pfeiffer makes the way easy (he says) for lazy reviewers by announcing that this book "is a brief and inadequate summary of my *Introduction to the Old Testament;* it adds nothing,



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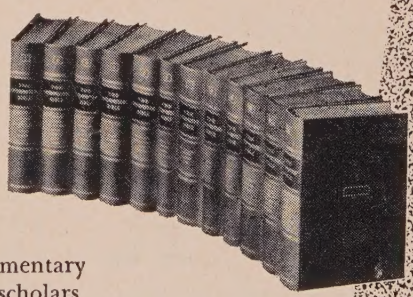

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changes no conclusions, and omits much, namely discussions of various opinions . . . citations of scholarly works . . . and, last but not least, such words as apparently, presumably, probably, possibly which would indicate that the conclusions of this author (the best available!) are less reliable than the multiplication table." From which can be seen the author's bright style, sense of humor, and a humility which does not always appear when such words as "possibly" are omitted. Those who have studied his big *Introduction* need know no more about the present book than this. But what about the ordinary readers, like Sunday School teachers who want to find their way in the Old Testament? This reviewer, after reading the whole book, regretfully concludes that this is not the best first book for such a person.

For one who is fairly familiar with the Old Testament and who wants to know what the earlier sources of it may have been, this work will be satisfactory. But for one who wants to know what the Old Testament has "for me," what its solid permanent teachings are, there are clearer guides. Indeed, the author sets aside matters of faith and theology as not in his province: but the core of the book's value is precisely in those areas. One gets the impression that the whole Old Testament is a vast historical-critical puzzle, which the author makes very interesting as such, and to which he offers solutions of his own. Within these limitations the book is valuable. It should be on church school library shelves for reference. Its honesty in facing real problems of fact and value in the Old Testament is far better than the dogmatic approach of harmonists who assume that there cannot be such problems as there are. Any one who is interested, furthermore, can occupy many hours reconstructing, by aid here given, J and E and D and S (a Pfeiffer specialty) and other hypothetical documents. When he reads in other books references to these sources, this book, if he has really studied it, will have helped him to know in detail what these sources may have been.

But the difficulty will still remain. Aside from any special theory of inspiration, the Bible has been regarded in synagogue and church as a book of light, a guide on life's path; but after the reader has been looking through the author's eyes at so many inconsistencies, contradictions and glaring errors, if this is his only guide to the Old Testament he is inclined to wonder how and why such a patchwork was ever put together or whether it ought not to be excluded altogether from religious education.

—K. J. Foreman

The Advancement of Theological Education

Edited by H. Richard Niebuhr, Daniel D. Williams and James M. Gustafson, Harper & Brothers, New York, $4.00.

The American Association of Theological Schools has sponsored a study of theological education in America and has published now three volumes. The first was *The Purpose of the Church and Its Ministry;* the second was *The Ministry in Historical Perspective;* and the third, reviewed at this time, is *The Advancement of Theological Education.* The team of scholars producing this work was admirably suited for the task. Richard Niebuhr had administrative experience as the president of Elmhurst College and has taught at Eden Theological Seminary as well as at Yale Divinity School. Daniel Williams had pastoral experience in the Congregational churches of the Midwest before he began his teaching at Chicago Theological Seminary. James Gustafson, a much younger man, brought the insights of a recent theological school graduate.

The body of the book raises serious problems facing theological education today and offers at least tentative solutions. On the economic side, it is apparent that most theological schools need to double their income in order to meet the needs of faculty salaries, more adequate student apartment facilities, and additional research opportunities.

The problems of government are so varied in relationship to universities, denominations, and independent boards that it is hard to generalize in this area.

Theological faculties are in great need of more adequate resources for graduate training on both the predoctoral and post-doctoral levels. A great deal of research is needed in the realm of techniques of classroom and field work procedures.

The curriculum problems of theological schools are very great, with a pressure of demand for additional courses in peripheral fields.

The types of students coming to theological schools are so diverse that the problems of counseling and vocational planning are very great.

The positive recommendations are summarized under the topic, "The Line of Advance."

This reviewer feels that the book is a magnificent over-all contribution to the field. However, at one point the assumptions seem to be naive. The authors seem to feel that it is a relatively simple

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A Rauschenbusch Reader, *Benson Y. Landis*, Harper & Bros., New York, N. Y., $3.00.

Work and Contemplation, *Douglas V. Steere*, Harper & Bros., New York, N. Y., $2.50.

Half the World's Children, *S. M. Keeny*, Association Press, New York 7, N. Y., $3.50.

Ventures in Youth Work, *Henry N. Tani*, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa. $2.75.

Language and Religion, *Ben F. Kimpel*, Philosophical Library, New York, N. Y., $3.75.

American Churches and the Negro, *W. D. Weatherford*, Christopher Publishing House, Boston, Mass., $3.50.

The Two Cities, *John A. Hutchison*, Doubleday & Co., Inc., Garden City, N. Y., $3.50

Existentialism and Theology, *George W. Davis*, Philosophical Library, New York, N. Y., $2.75.

Bertha Fidelia: Her Story, *Jessie M. Trout*, Bethany Press, St. Louis 3, Mo., $2.50.

Science and the Love of God, *Frank J. Pirone*, Philosophical Library, New York, N. Y., $4.25.

Social Responsibilities of Organized Labor, *John A. Fitch*, Harper & Bros., New York, N. Y., $3.50.

Christianity, Democracy and Technology, *Zoltan Sztankay*, Philosophical Library, New York, N. Y., $3.75.

Romances and Intrigues of the Women of the Bible, *James Faulkner*, Vantage Press, New York 1, N. Y., $2.50.

The Face of My Parish, *Tom Allan*, Harper & Bros., New York, N. Y., $2.00.

The American Teenager, *H. H. Remmers* and *D. H. Radler*, The Bobbs-Merrill Co., Inc., New York 16, N. Y., $3.75.

Understanding the New Testament, *Howard Clark Kee* and *Franklin W. Young*, Prentice-Hall, Inc., New York, N. Y., $7.95.

Treasures of Darkness, *William Charles Cravner*, Vantage Press, New York, N. Y., $2.50.

A Life in My Hands, *William Charles Cravner*, Vantage Press, New York, N. Y., $2.50.

Through the Year with Christ, Vol. 1, *Edwin C. Munson*, Augustana Press, Rock Island, Ill., $3.50.

Suddenly the Sun, *Eleanor Hull*, Friendship Press, New York, N. Y., cloth $2.75, paper $1.50.

Understanding the Old Testament, *Bernhard W. Anderson*, Prentice-Hall, Inc., Englewood Cliffs, N. J., $7.95.

Principles of Conduct, *John Murray*, William B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $3.50.

The Unity of the Church, A Symposium, Augustana Press, Rock Island, Ill., $3.00.

Plato and the Christians, *Adam Fox*, Philosophical Library, New York, N. Y., $6.00.

Golgotha and the Church of the Holy Sepulchre, *André Parrot*, Philosophical Library, New York, N. Y., $2.75.

matter for denominations to increase greatly their appropriations to theological schools. The tremendous pressures for home missions, foreign missions, Christian education, pensions, and church extension tend to negate this assumption. This reviewer feels that all the theological schools must adopt a more vigorous promotional policy among individuals, churches, corporations, and foundations in order to secure the moneys they need for "the advancement of theological education."

—T. K. Thompson

The Small Woman

By Alan Burgess, E. P. Dutton, New York, $3.95.

They called her "the small woman" or Ai-weh-deh, the Virtuous One. Her small stature, however, did not mean smallness of courage or achievement, as her exploits as a missionary in occupied China during World War II prove.

Gladys Aylward was a London parlor maid with a burning desire to be of service in China. Although her lack of education made it impossible for her to get organizational backing, she left for China equipped only with her railroad ticket, her Bible, ninepence in coin and two one-pound traveller's checks, to offer her help to a woman missionary in Shansi Province. Travelling alone across Siberia, she started one of the most remarkable careers of recent times.

She and her missionary friend turned an old house into an inn for muleteers, she was appointed foot inspector for the province, established a firm friendship with the mandarin and finally converted him to Christianity. When the Japanese occupied the province, she spied for the Chinese Nationalist forces. Her crowning feat was a trip all alone across the mountains of Shansi into Nationalist China with 100 small Chinese children. This trip almost cost her her life, but she finally recovered and is now living in England.

The author, Alan Burgess, to whom Gladys Aylward told her story, uses none of the usual tricks of the story writer, but lets the stark story tell itself. We first meet Gladys in the hospital of the Swedish-American Mission in a town in northwest China, where the doctors neither know who she is nor expect her to live. When she finally recovers enough to tell her story, it is one that holds the reader from start to finish without benefit of any journalistic tricks.

—Aline E. Sanborn

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